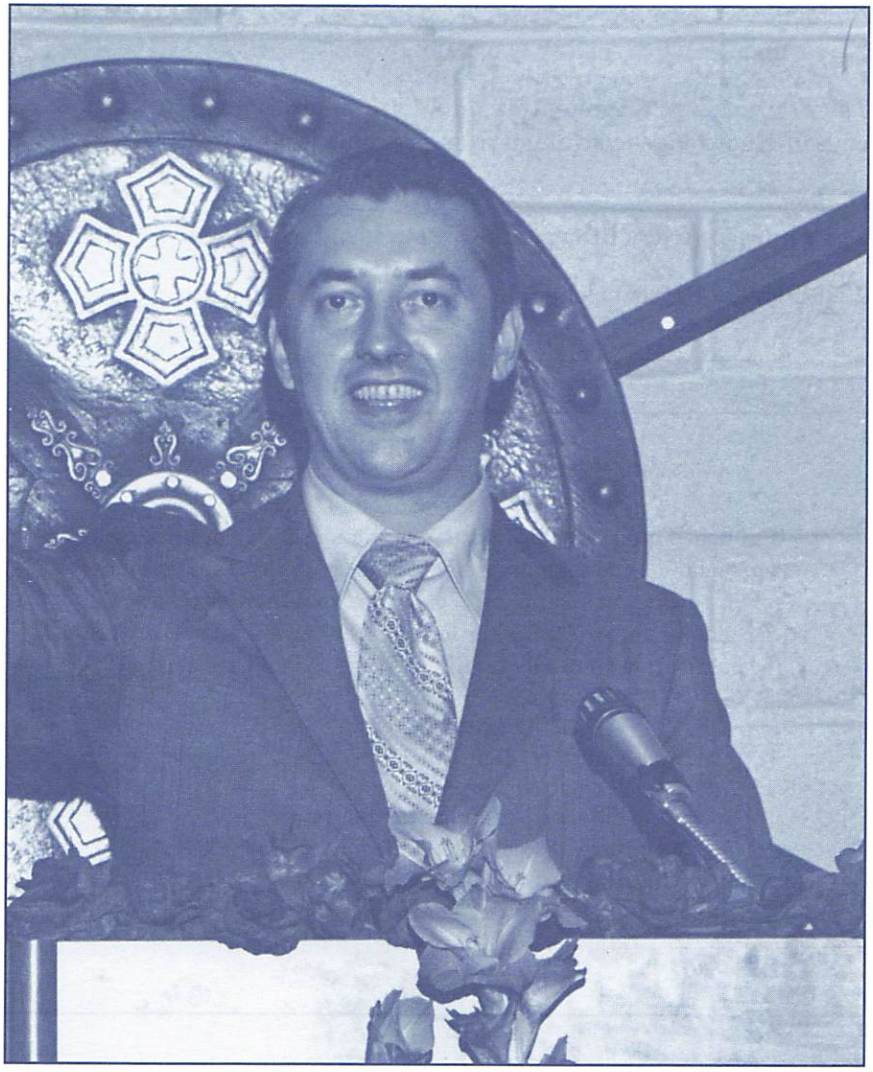
RADIANCE

Published Quarterly for Kriya Yoga Initiates

January – March 2006



Roy Eugene Davis, San Jose, California, early 1970s

Superior to the senses is the mind; superior to the mind is the power of the intellect; superior to the intellect is the Self. – *Bhagavad Gita 3:42*

Meditation practice establishes inner balance, restores harmony to the nervous system, increases will power, and inspires constructive thoughts and emotions. – *Lahiri Mahasaya*

Contents

Prologue:
Kriya Yoga Practice As a Way of Life 3

The Eternal Way: Commentary on Adi Shankara's text on Self-Knowledge (continued from previous issue) 7

Dialogue:
The Philosophy, Traditions, and Practices of Kriya Yoga 12

2006 Private Retreat Schedule 15

---

copyright © 2006 by Center for Spiritual Awareness
Written by Roy Eugene Davis
Published quarterly for initiates of the kriya yoga tradition as represented by Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, Paramahansa Yogananda, and their successors. Initiated members of Center for Spiritual Awareness receive this publication free. All other kriya initiates may subscribe.

1 year, in the U.S. $6.00.
Other countries, $8.00, includes airmail postage.

Center for Spiritual Awareness
P.O. Box 7 • Lakemont, Georgia 30552-0001
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560 E-Mail: csainc@csa-davis.org
Internet Web Site: www.csa-davis.org

Kriya Yoga Practice As a Way of Life

life The physical, mental, and spiritual experiences that constitute (compose or make up) a person's existence.

That one is wisest who aspires to know God. That one is most successful who realizes God. – *Paramahansa Yogananda*

I hope it is understood that *complete* kriya yoga practice must include everything that you do, rather than thought of as an occasional interlude of contemplative meditation or practice of meditation techniques. To have a comprehensive understanding, frequently read Patanjali's yoga-sutras 1:2:

Intensive self-discipline, profound Self-inquiry, and devotional surrender to God are the practices of kriya yoga.

Self-discipline is "training and control of the mind, emotions, and behaviors for the purpose of desired self-improvement." This is to be done at all times, in all circumstances, if we are to be proficient in kriya yoga practice. A kriya yogi should know that, for this path, a monastic (literally, "to live alone") life must be chosen. This does not mean that you have to go to a monastery and be completely secluded; removed from outer circumstances or personal relationships. It means that you, alone, are to choose how to think, behave, compassionately relate to others, and attend to metaphysical studies and essential spiritual practices without compromising your ideals and aspirations.

Some kriya initiates erroneously presume that a secluded environment, away from "worldly" conditions would be most supportive of their spiritual practices. While seclusion is helpful from time to time, for most devotees of God it is better for them to have a well-ordered life which may include family and work-related duties. They have opportunities to cultivate patience

and understanding, satisfy wholesome desires, and contribute to the welfare of others while they are training and controlling their mind, emotions, and behaviors.

Learning to be self-reliant and effectively functional helps a devotee to develop mental and intellectual powers, grow to emotional maturity, and become more aware of, and enlarge, their spiritual capacities. Several of my spiritually advanced brother and sister disciples were functionally competent and successful in personal endeavors. They skillfully attended to their vocational, community, and family duties while adhering to regular interludes of superconscious meditation practice.

Shortly after Paramahansa Yogananda became a disciple of Sri Yukteswar, he wanted to go the Himalayas and meditate in a cave. Sri Yukteswar casually remarked, "I don't think you will find God in the mountains." On his way to the Himalayas, my guru met a brother disciple* of Sri Yukteswar who gave him food and a place to sleep, and asked, "Are you able to have a little room where you can close the door and be alone?" When my guru said that he had a private room at Sri Yukteswar's ashram, he was told, "That is your cave."

* See Chapter: "The Sleepless Saint" in *Autobiography of a Yogi.*

One of my brother disciples asked for permission to go to a mountain region in northern California for several months, to meditate. Paramahansaji told him, "Everything you need is here. I have seen yogis in India who live in the mountains. During the day, they argue about philosophical ideas; at night they fight about having enough wood for their fires."

Effective self-inquiry results in Self-knowing. Ask, "What am I?" By sincerely wanting to know what you are, you will realize that you are a unit of pure consciousness rather than your mind and body. To be Self-knowing, intellectual inquiry is useful. Intellectual inquiry should be supported by regular meditation practice to the stage of superconsciousness. When you are super-

conscious, you can *experience* what you are as a spiritual being. Conscious experience of what you are is Self-realization. Instead of striving to become Self-realized, use your powers of discrimination to acknowledge what you are, and meditate superconsciously to experience what you are.

In Patanjali's yoga-sutras and the Bhagavad Gita, "practice of yoga" means practice of samadhi (superconsciousness). All other practices are preparatory; they calm the mind, stabilize emotions, and clarify awareness.

Devotional surrender to God is seeing through and rising above one's illusional or mistaken sense of self. When this is accomplished, Self-knowing prevails.

Complacent acceptance of conditioned states of mind and consciousness and ordinary, "normal" circumstances that are allowed to prevail because of them, is a major obstacle to Self-knowing. Overcome it by aspiration to be fully awake and by conforming your thoughts and behaviors to your aspiration.

Many kriya initiates who say they want to be Self-realized don't always think and act like they want to be Self-realized. The desire to be Self-realized can be fulfilled just as ordinary desires can be fulfilled. 1) Clearly define the aim or intention. 2) Discover what you must do to have it actualized. 3) Do what must be done to allow it to be actualized.

The same impersonal principles that allow mundane aims to be accomplished can enable your higher aspirations to be satisfied. This is why skillful, effective living makes it easier to experience spiritual growth. When you can easily accomplish everyday purposes, you can just as easily experience rapid spiritual growth when you sincerely intend to do it.

Sincere (self-honest) desire to be Self-realized as quickly as possible is essential. When such desire is not allowed to waver and thoughts, feelings, and actions are in harmonious accord with it, ideal results are certain to be experienced.

Several years ago, I was one of several guest speakers at a yoga conference. A few individuals who attended the sessions

were staying at the ashram for several weeks to participate in a "self-transformation" retreat. When one of them complained that he did not feel that he was receiving the help from the staff that he had expected he would have, he was informed, "This retreat is provided as a *self*-transformation opportunity because *you* are the one who has to do the work."

So it is with kriya initiates. After they have been informed about basic philosophical concepts, learned the recommended lifestyle regimens, and been initiated, they have to be diligent in the application of what they have learned. No one can do for them what they must do for themselves.

Even though I was personally instructed by Paramahansa Yogananda, and was often encouraged by him, I was strongly self-motivated to test what I learned and to do my utmost to experience the benefits of *complete* kriya yoga practice. After Master left his body, through the years that followed I never went to anyone else for advice or inspiration. Established in Self-knowing, I continued to acquire useful knowledge and to expand my capacities to apprehend higher realities.

When I have done what I knew to do, results have always been satisfying and supportive events and circumstances have been provided by grace.

It is helpful to be advised and encouraged by a spiritually awake person and to know about higher realities. Of greatest value is to be Self-motivated to make choices that culminate in spiritual enlightenment and liberation of consciousness.

Attentive adherence to the principles of right living and to a schedule of superconscious meditation practice will enable you to satisfy your heart's sincere desire to realize God.

When you know God, life is enjoyable. – *Paramahansa Yogananda*

Only the person who lives the [right] life will know these teachings.
– *Words attributed to Buddha*

Self-Knowledge

Commentary on Adi Shankara's Text on Self-Knowledge
(continued from previous issue)

31. I am free from changes such as birth, physical characteristics, senility, and death, for I am other than the body. I am unattached to the objects of the senses for I have no sense organs.

This is an affirmation (declaration) of the realization that one has when established in Self-knowledge and views outer conditions as other than one's true nature.

32. I am free from sorrow, attachments, malice, and fear, for I am other than the mind. The Supreme Self is without breath and mind, pure, higher than the highest, imperishable.

Brihadaranyaka Upanishad: "Desire, deliberation, doubt, belief, lack of faith, impatience, shame, fear—these are of the mind." Pure consciousness is other than breath (prana, life force) and mental faculties, is beyond all relative conditions, and eternally exists.

33. From That [Supreme Self], prana, mind, sense organs, ether, air, fire, water, and earth [which supports everything], are produced.

All relative conditions are emanated from the field of Pure Consciousness which is not influenced by what is projected into manifestation. Individualized units of pure consciousness, likewise, do not have to be influenced by the mind, senses, or the elements and characteristics of a physical body through which they express. Confusion and suffering can only prevail when the soul identifies with mental and physical states and objective phenomena; thus the usefulness of discerning the difference between what we are and what we are not.

34. I am devoid of attributes and actions, eternal, pure, without any stain of desire, changeless, formless, and free.
35. I fill all things like the ether. I am pure, stainless, and changeless.
36. I am that Supreme Self, eternal and free, One, indivisible, and without "otherness." Bliss, Truth, Knowledge, and Infinite.
37. The impression of "I am that Supreme Self," that results from uninterrupted reflection, banishes ignorance and its distractions, as a rasayana [rejuvenation] medicine destroys disease.

Clear realizations of Self-knowing that impress the mind completely remove erroneous beliefs that formerly prevailed.

Rasayanas are herbs and foods used in the Ayurvedic system of wellness to detoxify the body and restore it to health.

38. Sitting in a solitary place, freeing the mind from desires and controlling the senses, unwaveringly meditate on the Infinite Self which alone is real.

A spiritual aspirant is advised to renounce ego-motivated desires, withdraw awareness from the senses, and meditate with one-pointed attention on Supreme Consciousness which is limitless and permanent.

39. The wise person should intelligently merge the entire objective world in Supreme Consciousness alone and constantly contemplate *that* as being like a stainless sky.

A meditator can, with imagination and discernment, "see" the universe flowing back into Supreme Consciousness which is pure, without boundaries.

40. One who has realized the Supreme goal discards name and form and dwells as an embodiment of Infinite Consciousness.
41. The Supreme Self is pure existence-bliss. Self-shining, it does not have any distinctions of knower, knowledge, and object of knowledge.
42. By constant meditation the flame of Self-knowledge is aroused, which completely removes ignorance.

Mailing List Update

Disregard this notice if you are an active member of Center for Spiritual Awareness, have subscribed to Truth Journal or Radiance magazines within the past year, or receive our mailings on a free basis.

If you are not an active CSA member, have not subscribed (or have not renewed your subscription) to Truth Journal or Radiance within the past year, or do not receive our mailings free, your name will be removed from our mailing list in January. To continue to receive our mailings, mark the items below that apply.

[ ] Inactive CSA member renewing my active participation.
Donation $ _____

[ ] Truth Journal subscription renewal. $6.00 for 1 year in the U.S. $10.00 for 1 year outside the U.S. Airmail delivery.
Note: CSA members receive Truth Journal free.

[ ] Radiance subscription renewal. $6.00 for 1 year in the U.S. $8.00 for 1 year outside the U.S. Airmail delivery.
Note: Radiance magazine is published for kriya yoga initiates. Active CSA members who are kriya initiates receive it free. If you are an active CSA member and kriya initiate, and are not receiving Radiance, mark here [ ].

[ ] None of the above. Send me announcements of new books and the CSA Newsletter 8 times a year. $5.00. Note: Members and magazine subscribers receive our newsletter free.

Enclosed $ _____ with check
Or Visa [ ] MasterCard [ ] Discover [ ] American Express [ ]
Credit card#_____ exp ___/___
Name on card _____
Phone _____

Name _____

_____

_____

Center for Spiritual Awareness P.O. Box 7 Lakemont, GA 30552
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560 e-mail: csainc@csa-davis.org

Realization of one's true nature is here compared to fire which consumes erroneous ideas and subconscious influences which prevent accurate perception of what is true.

43. As the brilliant sun is seen when darkness recedes at dawn, so pure consciousness is [spontaneously] revealed when ignorance is banished by knowledge.
44. Though the Self is an always-present reality, because of ignorance it is not known. When ignorance is removed, the Self is realized.
45. Supreme Consciousness appears to be a soul because one's true nature is not realized. The illusional [mistaken] sense of self is banished when the real nature of the soul is realized.

The Self is one's true essence of being. A pure-conscious unit of Supreme Consciousness confined by a mistaken sense of self is referred to as a soul.

46. Knowledge that emerges when the true nature of Reality is realized, immediately banishes the sense of false Self-identity.
47. The yogi who is completely enlightened sees, with the eye of knowledge, the universe in the Self and regards everything as the Self and nothing else.

When Self-realization is flawless, one Reality is known to exist. Its transcendental aspect remains pure; It's expressive aspects produce objective phenomena. A Self-realized person can truly say, "Wherever I look, I see only God."

48. The universe is an emanation of Supreme Consciousness; nothing exists other than it. As clay pots are clay, so, to the enlightened person, all that is perceived is Supreme Consciousness.
49. A free soul, endowed with Self-knowledge, discards all of the characteristics of previous restrictions. Being Self-realized, one realizes Existence-Knowledge-Bliss.
50. A free yogi, having crossed the ocean of delusion, realizes peace and abides in bliss derived from realization of the Self.

Delusions (the variety of erroneous beliefs and opinions) one

has before being Self-realized are here compared to an ocean that can be successfully traversed. When all delusions are transcended, the pure joy of Self-knowing prevails.

51. Letting go of attachments to illusory external happiness, the Self-abiding free soul, satisfied with the bliss of the Self, shines inwardly.
52. Though associated with various restricting influences, one who is established in Self-knowing is undefiled by their traits.
53. When all restrictions are dissolved or transcended, one is then absorbed in all-pervading Consciousness, like water in water, space in space, and light in light.

During early stages of Self-realization, some troublesome mental and physical conditions may still be present. As Self-realization becomes increasingly influential, troublesome subconscious influences are weakened and removed and false notions are transcended.

54. Know complete realization of Supreme Consciousness to be that which leaves nothing more to be realized, the blessedness of which leaves no other bliss to be desired, the knowledge of which leaves nothing more to be known.
55. Know That to be the Supreme Reality which, when seen, leaves nothing more to be seen, after which one realizes one is not again born into the world of becoming.
56. Know That to be the Supreme Reality which is pure Existence-Knowledge-Bliss, one and infinite, eternal, which fills all space.
57. Know That to be the Supreme Reality which is indivisible, the unchanging substratum that remains when all tangible objects have been negated.
58. The gods experience only a small portion of the limitless bliss of Pure Consciousness.

"The gods" are those whose Self-realization is not yet pure or complete. They may be content to experience only a degree of what is possible to realize.

59. All objects are pervaded by Supreme Consciousness; all actions are possible because of it.
60. Know That to be the Supreme Reality which is neither subtle nor gross; short nor long; without birth or change; without form or characteristics.
61. Know That to be the Supreme Reality by the light of which the suns and moons and everything is illumined.
62. That Supreme Reality, ever Self-shining, pervades the entire universe, like fire that permeates a hot iron object.
63. That Supreme Reality alone exists. If any other thing is said to exist, it is because of one's mistaken perception of what is true.
64. All that is seen or heard is that one, Supreme Reality. With knowledge of that Reality, It is seen as the universe.
65. Though that Reality is everywhere, It is perceived by the eye of wisdom alone. One whose perceptions are obscured by ignorance does not see the radiant Self, as a person who is blind does not see the resplendent sun.
66. The soul free from impurities removed by Self-knowledge and by hearing the truth, shines like polished gold.
67. The reality of the Self, which is the Sun of knowledge, arises in the firmament of the heart and banishes darkness. The pervader and sustainer of all, it illumines all and itself.
68. One who, renouncing all [useless or unwise] actions, worships in the sacred, stainless shrine of the Self; which is other than time, place, and distance; which is omnipresent; which banishes all sense of difference; and which bestows eternal happiness, becomes all-knowing, all-pervading, and realizes immortality.

— *The conclusion of Shankara's comments on Self-knowledge* —

Send your questions or comments by regular mail, fax 706-782-4560, or e-mail csainc@csa-davis.org

Of the several meditation techniques taught in this kriya yoga tradition, which ones are considered as being most important? In what sequence should the techniques be practiced? Why are initiates advised not to teach kriya pranayama to others?

Kriya pranayama and meditating in Om are the two most important techniques. Regular kriya pranayama practice will refine the nervous system, develop the capacities of the brain, and awaken kundalini energies. Meditating in Om with attention and awareness established in the crown chakra results in transcendence. After practicing any technique, meditate in Om. All of the other techniques are supplemental practices.

For short (20 to 30 minute) sessions, use kriya pranayama, jyoti mudra, and meditate in Om. For long sessions, when you are too passive or inattentive, use a mantra, chant Om or the bija mantras at the chakras, or use any other technique until you are again focused, then meditate in Om.

Paramahansa Yogananda said that techniques are "tools" to be used to accomplish one's purpose and can be discarded when they are no longer needed. The ultimate aim should be to internalize attention and experience superconsciousness. It should be understood that what is done prior to experiencing superconsciousness is preparatory.

If one cannot practice kriya pranayama, are there alternative meditation techniques that can be practiced?

If the pranayama cannot be practiced because of illness, breathing problems, pregnancy, or any other reason, you can pray, use a mantra, mentally chant at the chakras, know that you are in the wholeness of God, and meditate in Om.

I have seen advertisements inviting people to attend seminars and public meetings where they can have "direct transmission" of shakti or diksha. What about this?

Shakti is the energy of kundalini. Shaktipat is the sharing of kundalini energy with a receptive person to quicken their dormant soul forces. *Diksha* (spelled *deeksha* in some of the advertising to which you refer, and which I have also seen) is initiation during which shaktipat may occur. In recent years, it has become increasingly common to see such offerings, most of which are designed to appeal to people whose knowledge of such matters is superficial and who can be easily influenced to donate money to the organization which is promoting these ideas. I know about an organization in India with a web site on which people can arrange to participate in a telephone conference call during which shaktipat "will be given"—for a twenty dollar fee, to be paid in advance.

Organizations that promote easy spiritual awakening also usually promise that "their way" will quickly bring forth an Age of Enlightenment as soon as several thousand individuals are initiated, become supporting members, and convert others to the movement.

Explain how the bija (seed) mantras influence the mind and the chakras.

They are called "seed" mantras because the potency of their sounds can calm the mind and activate energies in the environment that is influenced by them. When mentally or audibly chanted, and *felt* in the chakras with frequencies the same as or similar to the sound frequencies of the mantras, energies of the chakras are aroused. Bija mantras associated with the chakras: bottom chakra, *lum*; second chakra, *vum*; lumbar chakra, *rum*; dorsal chakra, *yum*; throat chakra, *hum*; spiritual eye, *Om*; crown chakra, *bum*.

After several years of regular meditation practice, I do not yet experience superconsciousness, nor do I think I am any nearer to being Self-realized—which is my aim.

Improve your ability to be attentive and alert at all times when you are not meditating. You will then be more attentive and alert when you are meditating.

During longer meditation sessions, after practicing kriya pranayama and sitting in the silence for a while, imagine what it would be like to be superconscious. Imagine what it would be like to be free from thoughts and your ordinary sense of self. Doing this will improve your capacity to actually experience superconscious states. Use the meditation Technique for Conscious Expansion of Awareness described on pages 60 and 61 in my book *Seven Lessons in Conscious Living*. This practice was recommended by Paramahansa Yogananda.

Remind yourself that, at the core of your being, you are always whole, serene, knowledgeable (enlightened), and free. Contemplate the truth of what you are. Identify with that at all times and your conscious Self-knowing will increase.

Some yoga traditions do not emphasize the concept of God as a personal influence in one's spiritual growth. Other traditions teach that one should surrender to God and that God's grace is available to the devotee.

Yogis who do not have a concept of God when they begin their spiritual practices may become aware of an influential Reality that exists in the universe. In Patanjali's yoga-sutras (1:27) the vibration of the power of Consciousness (Om) is said to indicate the existence of the aspect of Supreme Consciousness that regulates cosmic processes. By identifying with this influential aspect of Supreme Consciousness, one experiences its support. Though its influences are impersonal, they seem to be personal and are definitely helpful.

Private Retreats At CSA Headquarters
For CSA Members and Kriya Initiates

2006 Schedule

May 1 – 5 May 8 – 12 May 15 – 19

September 4 – 8 September 11 – 15 September 18 – 22

Limited to 20 participants.
Stay for one, two, or three weeks.

Arrive Saturday or Sunday.
Private, Comfortable Guest House Rooms Provided
Prepare Your Own Vegetarian Meals

- One Hour Meditation at 6 a.m. and 2:45 p.m.
- Class on kriya yoga philosophy and practices at 7 a.m.
- Two hours of light work-service daily (optional).
- Free time for rest, private study, and quiet reflection.
- Donation basis.
- Reservations required.
- Request travel directions if needed.

Center for Spiritual Awareness
P.O. Box 7 Lakemont, GA 30552

Telephone (706) 782-4723 weekdays 8 a.m. to 3 p.m.
Fax (706) 782-4560 anytime. E-mail csainc@csa-davis.org
Internet web site www.csa-davis.org

Regular summer retreat schedules open to everyone are published in *Truth Journal* and our newsletter.

First International

KRIYA YOGA CONGRESS & MEDITATION SEMINAR

–– San Jose, California ––

2006 • March 9 – 11 • Thursday–Saturday

WITH ROY EUGENE DAVIS

AND OTHER FEATURED PRESENTERS

Sponsored by Center for Spiritual Enlightenment, San Jose, Calif.
and Center for Spiritual Awareness, Lakemont, Georgia

All Welcome Donation Basis Reservations Required

Thursday Evening, March 9

Presentation by Ellen Grace O'Brian, spiritual director of
Center for Spiritual Enlightenment.
Mr. Davis will share some of his experiences, observations,
and reflections as a disciple of Paramahansa Yogananda.

Friday, March 10

Morning: Meditation seminar session with Mr. Davis.
Afternoon: Panel discussion on kriya yoga philosophy
with several Center for Spiritual Awareness ministers.
Evening: Presentation by Samuel Sasu, director of
Center for Spiritual Awareness, West Africa.
And a devotional chanting session.

Saturday, March 11

Morning: Meditation seminar session with Mr. Davis.
Afternoon: Kriya Yoga initiation service.
Evening: Vegetarian banquet.

Early Morning Meditation, Hatha Yoga, and QiGong Sessions

At the DoubleTree Hotel, San Jose. Special Room Rates.

Request a 2006 Kriya Yoga Congress Brochure from:

Center for Spiritual Enlightenment
1146 University Avenue • San Jose, California 95126
Telephone 408-283-0221 Fax 408-283-1722
e-mail: info@CSEcenter.org Web Site: www.CSEcenter.org

RADIANCE

Published Quarterly for Kriya Yoga Initiates

April – June 2006

Roy Eugene Davis, circa 1980

When restless states of awareness have been subdued and the mind is tranquil, one is stable in Self-knowledge. – *Bhagavad Gita 6:7*

By the practice of meditation, one's consciousness is purified. The light of God shines in that purified consciousness. – *Lahiri Mahasaya*

Don't go only halfway [on the spiritual path], three quarters of the way, or almost to the end and then quit. Go all the way.
– *Paramahansa Yogananda*

Contents

The Eternal Way
Realization of Oneness (Samadhi) 3

Dialogue:
Philosophy, Traditions, and Practices of Kriya Yoga 8

---

copyright © 2006 by Center for Spiritual Awareness
Written by Roy Eugene Davis
Published quarterly for initiates of the kriya yoga tradition as represented by Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, Paramahansa Yogananda, and their successors. Initiated members of Center for Spiritual Awareness receive this publication free. All other kriya initiates may subscribe.

1 year, in the U.S. $6.00.
Other countries, $8.00, includes airmail postage.

Center for Spiritual Awareness
P.O. Box 7 • Lakemont, Georgia 30552
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560 E-Mail: csainc@csa-davis.org
Internet Web Site: www.csa-davis.org

Realization of Oneness (Samadhi)
— the ultimate aim of spiritual practice —

realization Experience along with knowledge.
one A single thing. Characterized by unity: undivided.
samadhi Complete bringing together of attention and awareness with an object of meditative contemplation. There are two kinds of meditative samadhi: *sabikalpa* or *samprajnata* and *nirbikalpa* or *asamprajnata*. The former is with the support of an object of higher knowledge; the latter does not have a supporting object. *Prajna* is a synonym for *jnana*, "wisdom-knowledge." When Self-realization is flawless, *sahaja samadhi* (spontaneously prevailing *nirbikalpa samadhi*) is constant when one is not meditating.

Realization of our essence of being (true Self) provides direct (with nothing between) realizations of the Reality commonly referred to as God. These realizations may be had at any time when awareness is clear or may occur during interludes of profound meditative contemplation.

In the chapter in the Bhagavad Gita in which meditation is emphasized, endeavor to experience samadhi is said to only be necessary until proficiency in realizing pure states of samadhi is acquired:

For the wise meditator who aspires to samadhi, action is said to be the means of accomplishment; for one who has already mastered samadhi, tranquility is the means [by which it is perfected]. (6:3)

Note: The Bhagavad Gita is an allegory in which characters and events symbolically illustrate an idea or moral or religious principle. In the story, Krishna represents the spiritually enlightened consciousness of the truth seeker (Arjuna) who aspires to accomplish a noble purpose.

Until a pure state of samadhi is experienced, helpful methods can effectively remove obstacles to Self-knowing and adjust

states of consciousness. When pure samadhi prevails, further transformations occur spontaneously. Information regarding the progressive stages of meditative samadhi is provided in Patanjali's yoga-sutras, chapter one.

[Subliminal] urges and instinctual drives can be mastered by dispassionate nonattachment. (15)

Restlessness, and subliminal influences that cause changes to occur in the mind during meditation, should be ignored. Attention should instead be directed to what one wants to realize. If attention is easily distracted, audible or mental devotional chanting, mental recitation or silent listening to a mantra, or kriya pranayama can be practiced until the mind is calm and concentration flows easily.

Higher [and easier] detachment results from Self-realization that makes one impervious to influences of cosmic forces. (16)

When subliminal influences are pacified, influences of the constituent attributes (gunas) of Nature may still be present. Tamasic (inertial) influences may cause mental dullness and feelings of heaviness. Rajasic influences may arouse feelings. Sattwic influences may produce visions or other perceptions or sensations which, while of a higher order, may interfere with concentration. Self-knowing that removes attention from all such influences allows superconsciousness to prevail.

As changes in awareness cease, samadhi is experienced with subtle thoughts, partial Self-knowledge, and perceptions of bliss. (17)

This kind of samadhi may provide a variety of perceptions and interesting meditative experiences (visions, ecstatic states, partial perceptions of higher realities); it does not purify the deeper levels of the mind or result in Self-realization. At this stage, one may experience states of sabikalpa samadhi during which attention and awareness are fully absorbed in light, the Om vibration,

joyousness, or a sense of communion with what is thought to be God. If liberation of consciousness is the ultimate aim, preliminary states of samadhi should be renounced and transcended.

The other [pure] samadhi leaves [constructive] impressions in the mind. (18)

Pure samadhi, whether of brief duration or sustained for a longer period of time, impresses the mind with perceptions of realizations (constructive memories that inspire and motivate one to persist with spiritual practices) and resists, weakens, and neutralizes troublesome subconscious influences.

From samadhi without complete knowledge one may progress to refined states of samadhi or again become involved with the gross characteristics of nature and their actions. (19)

When aspiration to Self-realization is sustained, progress to pure states of samadhi can be uninterrupted. Sabikalpa samadhi with subtle thoughts and perceptions is not redemptive.

Pure [nirbikalpa] samadhi is preceded by disciplined endeavor, attentive meditation practice, insights, unobstructed memory [of prior subtle perceptions], unwavering faith, and the unveiling and emergence of innate knowledge. (20)

Pure consciousness is our natural state. When it prevails, our innate knowledge of our essence of being is "self-shining." When it is modified by erroneous beliefs, illusions, emotions, subliminal influences, or excessive sensory input, awareness of pure consciousness is obscured. When modified at the surface, at a deeper level it remains pure. It's purity is experienced when attention is removed from surface modifications by meditation practice or at other times by an intentional adjustment of viewpoint.

For one whose practice is intensive [concentrated] and progress is fast,

samadhi is near. (21)

Emergence of superconsciousness is rapid when conditions which inhibit its inclination to prevail are removed by attentive meditation practice, being alert and Self-aware at all other times, and avoiding situations and activities which might distract attention or contribute to mental or emotional conflict. Excessive socialization that has little or no value, too much talking, and activities or involvements that distract attention or modify mind and awareness should be avoided. The importance of being attentive to one's state of consciousness may not be known, or is known and disregarded, by many people who think of themselves as being faithful to spiritual practices. They peruse metaphysical literature, meditate, revert to ordinary states of consciousness and nonuseful, habitual behaviors, and wonder why they are not making spiritual progress.

Progress is according to intensiveness of practice, be it mild, medium, or very concentrated. (22)

Sincere aspiration to be fully, spiritually awake is evident when one concentrates on essential matters and disregards all nonessential matters. Self-discipline, metaphysical study that improves one's understanding of higher realities, and regular practice of samadhi are the actions (kriyas) to perform.

Samadhi is quickly realized by devotional surrender to God. (23)

In this kriya yoga tradition, devotional surrender to God is defined as 1) total, unwavering commitment to right living and right spiritual practice; 2) letting go of the mistaken sense of Self that confines awareness and keeps it ordinary.

It is not necessary for the meditator's breathing to stop during sabikalpa or higher samadhi states. Breathing will be slower than usual because of physical relaxation and mental and emotional calmness.

Until superconscious states can be assumed at will, episodes of sabikalpa or nirbikalpa samadhi may be brief or may be longer. If subliminal influences are dormant, samadhi can be easily sustained; if they become aroused, concentration may be interrupted, causing thoughts and subjective perceptions to be mixed with superconsciousness.

With the emergence of Self-knowing, all karmic conditions cease to be influential. Then, because of superior knowledge which has removed the residues of karma from the mind, very little remains to be known.
– Patanjali's yoga-sutras 4:30,31

During sabikalpa samadhi, with attention involved with objects of perception, there is no awareness of anything else. During meditative nirbikalpa samadhi, attention may be fully absorbed in pure consciousness. The nirbikalpa samadhi that prevails when one is not meditating (sahaja samadhi) enables realization of pure consciousness to be maintained while one is aware of thoughts and objective phenomena and can relate appropriately to events that occur.

Sustained nirbikalpa samadhi dissolves residues of troublesome karmic (subconscious) conditions. Liberation of consciousness is then complete.

In sabikalpa samadhi yoga, I lose my Self in my Self.
In nirbikalpa samadhi yoga, I find my Self in my Self.
– words of a devotional chant that describes a meditator's oneness realizations.

When attention is steady like an unwavering flame of light, free from restlessness, established in the pure joy of meditation, this is the stage of perfect concentration. *– Paramahansa Yogananda*

Send your questions or comments by regular mail, fax 706-782-4560, or e-mail csainc@csa-davis.org

What is the difference between enlightenment and liberation of consciousness?

To be enlightened is to have knowledge of something. One who is spiritually enlightened has Self- and God-knowledge, which may be partial or complete. When all erroneous beliefs are absent, troublesome subconscious influences have been neutralized or dissolved, and Self-realization is constant, one's consciousness is liberated.

I have read that samadhi can be transmitted to a person. How is this done?

A person who is Self-realized can sometimes assist others who are receptive to be partially Self-realized. This can be done when the consciousness of two people are blended or it may occur when the Self-realized person transmits a flow of creative energy (*kundalini shakti*) that temporarily clarifies the consciousness of the person who receives it. The essential matter is a person's receptivity.

Is it possible that samadhi may be so consciousness-absorbing that one may not come out of it?

The only times one does not return to ordinary awareness is when leaving the body (the *maha* "great" samadhi) or when nirbikalpa samadhi remains constant after meditation. In the latter instance it is sahaja samadhi: spontaneous Self-knowing while one is able to perform duties and appropriately relate to mundane circumstances. At other times, during meditative samadhi, subliminal influences (*vasanas*) can activate thoughts and feelings (*vrittis*).

To be spiritually enlightened, is it necessary to get rid of one's ego?

A sense of individual self (ego-sense) is necessary if one is to function in this relative realm. It only needs to be purified so that one can see through or rise above the mistaken idea that it is what one is. A useful first step in this process is to be aware that you are a spiritual being expressing through your sense of individual self. You can then be humble: be without an inflated sense of ego-self importance.

The components that support a sense of individuality are 1) awareness; 2) intellect; 3) mind; 4) a mistaken sense of Self. Even when we are identified with egocentric views, we can be aware that we are observing ourselves in relationship to them and to environmental circumstances.

Superconsciousness elevates us above ordinary, confined states of consciousness.

Is it necessary for everyone to experience meditative sabikalpa samadhi and nirbikalpa samadhi to be Self-realized?

Meditation is the way of internalizing attention to remove it from outer and inner (subjective) distractions. Intellectual discrimination that enables us to perceive our true nature and the oneness of life can be beneficial at all times. Awakening from ordinary states of consciousness to superconsciousness, cosmic consciousness, and complete Self- and God-realization can occur as our awareness becomes clarified. Our spiritual awakening can be spontaneous at any time when our innate urge to be fully awake prevails.

Experiencing meditative samadhi seems, to me, to be difficult. I can only meditate to the stage of mental peace. Even then, thoughts and feelings often arise and distract my attention.

Meditate on a regular schedule to the stage of mental and emotional calmness, then sit longer, aspiring to be more con-

scious, patiently waiting and observing. When engaged in everyday activities, nurture Self-awareness. Control thoughts and emotions. Avoid distractions. Read Patanjali's yoga-sutras (chapter two) to review the lifestyle guidelines recommended for kriya yoga practice. Even if you cannot easily experience samadhi when meditating, you can still progressively awaken to Self- and God-realization. Aspiration to be spiritually awake is just as important as meditative endeavors. Believe that you can be spiritually awake. I know of several brother and sister disciples who have not experienced transformative spiritual growth because they have not yet believed it to be possible for them. They view themselves as limited human creatures instead of pure-conscious units of Supreme Consciousness. I also know of several kriya yoga practitioners who mistakenly think that their sense of God-communion is the ultimate stage of spiritual awakening.

Is it useful to mentally chant a name for God—or a chant that one likes—during the day when engaged in routine activities?

Some people find it helpful to do this. When your thinking is disordered or your attention is not focused, mental chanting can regulate your thoughts, improve concentration, and keep you more Self- and God-aware. A chant, especially if it is melodious, can float in the background of your mind while you are also attentive to your duties and projects. You will not need to chant when you are Self- and God-aware, though you may want to if doing it helps you to stay Self-knowing, or for enjoyment.

When you are meditating, if restless thoughts and feelings interfere with concentration, audible or mental chanting can remove your attention from thoughts and feelings. When you are inwardly focused, rest in the deep silence with attention and awareness in the spiritual eye and crown chakra. Listen to Om, merge in it, then expand beyond it to be aware of your pure-conscious essence of being. I often heard Paramahansa Yogananda say that devotional chanting was one of the easiest ways to go

beyond thoughts when beginning to meditate, and later during a long meditation session when one's attention is not focused

Are hurricanes, earthquakes, and other devastating events that occur related to or caused by the negative thoughts of people?

I recently saw the following statement on an Internet web site of a well-known yoga-based religious organization:

When many people misuse their freedom of choice that God has given them and there is much selfishness and strife worldwide and lack of regard for divine laws, mass vibrations of inharmony are created that disturb the balance of Nature and attract disasters that are occurring today.

God did *not* give us free will; we have it because we are units of the same reality of which God is the cosmic unit. To say that God gives, or withholds, anything is to imply that the reality we refer to as God is a humanlike being that interacts with us as a parent might interact with a child. Infantile ideas about God should be replaced with accurate knowledge.

Changes in weather patterns and violent storms may be related to global warming caused by environmental pollution. People do not cause earthquakes—they occur because of movements of the earth's crust. Avoid unpleasant events by not being where they occur. Cultivate a mental attitude and a consciousness of always being in harmony with the rhythms of Nature and in your right place in the universe. You cannot control the forces and actions of Nature; you *can* always be safe and secure.

I have read that some people have had a vivid experience of what they describe as a presence of an evil force, usually when they emerged from sleep. Why do they experience this?

This phenomenon (sleep paralysis) has been experienced by many people. It occurs when waking from REM (rapid eye movement) sleep when the brain and body momentarily desyncronize.

The body remains inert while the mind is either semi-lucid or fully aware of its surroundings. The experience may be accompanied by visual and auditory hallucinations such as: bright lights, a choking sensation, heavy pressure on the chest, a sense that a threatening intruder is present, and feelings of terror.

Because the hallucinations are so vivid, some people think that they have had a significant paranormal experience, the memory of which is strongly impressed in their subconscious.

Some yoga teachers say that one's sexual inclinations should be overcome or neutralized. I will soon be married. The person I will marry does not now share my aspirations to be Self- and God-realized. I want to be married. What should I do?

Enjoy a normal, satisfying, romantic relationship. There is no need to allow personal philosophical opinions to interfere with a wholesome, mutually supportive relationship that is of value. Privately continue your spiritual practices. Be happy.

Did human beings evolve or were they a special creation?

Human *bodies* are products of evolution. The *essence* that enlivens a human body is a unit of pure consciousness. The story of Adam and Eve is a myth: fiction that appeals to some people because it represents their cultural ideals or deep, commonly felt emotions. A traditional Christian belief is that Adam and Eve were unique creations who, because they disobeyed God, "fell" from a divine condition of grace, and were condemned to suffer hardship. Also, that the effects of their willfulness have been inherited by all human beings who now must ask for forgiveness which can only be obtained if they agree to believe in a salvation theory that is said to be true by small-minded adherents of a flawed religious doctrine.

The Adam and Eve story influenced the thinking of some early Church theologians: Adam was created first, men should be dominant in capacity and function; Eve was created after Adam,

women should be subservient in capacity and function; Eve tempted Adam, her faulty behavior was most grievous. Ambrose, bishop of Milan, expressed his opinion that only by remaining a virgin could a woman redeem the sin her parents committed by conceiving her. Terrllian of Carthage wrote, "Woman! You are the devil's doorway. You lead astray those whom the devil would not attack directly."*

**Sacred Origins of Profound Things: The Stories Behind the Rites and Rituals of the World's Religions*. Charles Panati. Published in 1996 by Penguin–Arkana.

All units of Supreme Consciousness have the same innate capacities and the same potential to awaken to Self- and God-realization. The only differences are their degrees of conscious Self-knowing and their ability to function effectively. To be Self-knowing and to function effectively it is necessary to discard all erroneous beliefs and to cultivate and greatly improve intellectual and intuitive powers.

Our faculty of intelligence enables us to discern the truth about what is observed. Even when intellectual capacities are highly developed, only partial knowledge of ultimate realities can be known. Intuition enables us to directly know what we want to know. When innate knowledge is unveiled and emerges, accurate knowledge of higher realities is fully revealed from the depths of our being.

How can our interest in metaphysical studies and aspiration to be spiritually enlightened be harmoniously integrated into our everyday life?

By focusing attention and actions on essential matters and disregarding or minimizing nonessential matters. Every day, meditate deeply and nourish your mind and your being with useful metaphysical studies. Skillfully perform your duties and compassionately nurture personal relationships that are of real

value. Always be conscious of your true nature and your relationship with the Infinite. Now and then, schedule a private retreat for physical, mental, and spiritual renewal.

Cultivate emotional stability. If you notice that you are too outward-directed or tend to allow events or circumstances to distract your attention or to cause you to act inappropriately, use your will power to make right choices. Because you are a spiritual being, you have the ability to act wisely.

When I try to meditate, I am restless and cannot concentrate.

Restlessness may be an indication that you do not have a clear sense of purpose for your life; you may be mentally and emotionally disturbed because of financial or other concerns; or personal relationships are not harmonious or satisfying. If unpleasant conditions exist, do what must be done to restore order in your life. Effective, fulfilled living is as important as meditation practice.

Sit still when you meditate. If you use a technique to calm your mind, after using it, keep your attention and awareness focused in the front and higher regions of the brain. If you sit long enough, meditation will flow naturally. Avoid anxiety about the outcome of meditation practice. Let results unfold naturally, as they will when you are relaxed and attentive.

In the early 1950s, at the SRF Center in Phoenix, Arizona, I meditated four hours each morning and two or three hours in the evening. When I sat still during quiet interludes after practicing a meditation technique, spontaneous changes in my states of consciousness sometimes suddenly occurred. I could not cause them to occur; they were effortlessly experienced. After meditation, my awareness was more clear and I could more easily understand the philosophical concepts on which the practices of Yoga are based and my mental and spiritual attunement with Paramahansa Yogananda was improved.

Regarding kriya pranayama practice: Some kriya teachers say to inhale with the mouth partially open. Others say the mouth should be closed. Which way is correct?

New initiates are usually taught to inhale with the mouth partially open to be able to create a more obvious feeling of suction in the throat (which should also be felt in the spine) when inhaling. Life force is pulled upward through the spine to the spiritual eye with inhalation, and is felt flowing down when exhaling. When the flows of current can be easily felt, the mouth can be closed and inhalation and exhalation can be done through the nostrils.

I have seen several kriya yoga Internet web sites with a variety of claims and opinions about kriya practices. Some of them are compatible with how you teach; others are not.

While it is all right to be informed about these matters, it is best not to be overly concerned about the variety of claims and opinions. Some of the web sites have useful information; others are obviously created by individuals who are confused. What is more important is that kriya yoga initiates adhere to their own spiritual practices that provide satisfying results.

... remain established in Self-knowledge. – *Yoga Visistha*

Private Retreats At CSA Headquarters
For CSA Members and Kriya Initiates

2006 Schedule

May 1 – 5 May 8 – 12 May 15 – 19

September 4 – 8 September 11 – 15 September 18 – 22

Limited to 20 participants.
Stay for one, two, or three weeks.

Arrive Saturday or Sunday.
Private, Comfortable Guest House Rooms Provided
Prepare Your Own Vegetarian Meals

- One Hour Meditation at 6 a.m. and 2:45 p.m.
- Class on kriya yoga philosophy and practices at 7 a.m.
- Two hours of light work-service daily (optional).
- Free time for rest, private study, and quiet reflection.
- Donation basis.
- Reservations required.
- Request travel directions if needed.

Center for Spiritual Awareness
P.O. Box 7 Lakemont, GA 30552

Telephone (706) 782-4723 weekdays 8 a.m. to 3 p.m.
Fax (706) 782-4560 anytime. E-mail csainc@csa-davis.org
Internet web site www.csa-davis.org

Regular summer retreat schedules open to everyone are published in *Truth Journal* and our newsletter.

RADIANCE

Published Quarterly for Kriya Yoga Initiates

July – September 2006

At the Kriya Yoga Congress
San Jose, California, March 11

The Absolute is indestructible and eternal, the most transcendent realm which when devotees realize, they do not return [to the realms of Nature]. Realizable by steadfast devotion, this is the supreme state in which all that exists abides and by which the universe is pervaded.
– Bhagavad Gita 8:21,22

The liberated Self abides in pure consciousness. *– Yoga Sutras 3:36*

Contents

The Eternal Way
Complete Liberation of Consciousness Should Be the Aim of Every Kriya Yoga Initiate 3

Dialogue:
Philosophy, Traditions, and Practices of Kriya Yoga 9

Timeless Wisdom 15

---

copyright © 2006 by Center for Spiritual Awareness
Written by Roy Eugene Davis
Published quarterly for initiates of the kriya yoga tradition as represented by Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, Paramahansa Yogananda, and their successors. Initiated members of Center for Spiritual Awareness receive this publication free. All other kriya initiates may subscribe.

1 year, in the U.S. $6.00.
Other countries, $8.00, includes airmail postage.

Center for Spiritual Awareness
P.O. Box 7 • Lakemont, Georgia 30552
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560 E-Mail: csainc@csa-davis.org
Internet Web Site: www.csa-davis.org

Complete Liberation of Consciousness Should Be the Aim of Every Kriya Yoga Initiate

complete Accomplished, whole, total, perfect, fully realized.
liberation Freedom without restraints or limitations.

Merely to hope for—or be satisfied with—a modest degree of spiritual growth or a moderate improvement in intellectual, intuitive, and functional abilities should be unacceptable for an initiate in our kriya yoga tradition.

I often heard Paramahansa Yogananda exhort kriya yoga practitioners to "go all of the way in this lifetime." The aim of our spiritual growth endeavors should be to awaken to Self- and God-realization that is so pure that we are permanently liberated from all conditions and influences that clouded and fragmented our consciousness.

The following practices can quicken spiritual awakening and remove all of the conditions and influences that interfere with endeavors to be Self-realized:

1. Daily practice of superconscious meditation and staying superconscious after meditation to allow sustained influences of superconsciousness to purify the mind and enliven the body.
2. Always observe the contents of your mind and awareness, emotions, transitory events, circumstances, and experiences as a detached observer while established in Self-knowing. Discriminate between your personality-self and your true, changeless essence of being.
3. Renounce untrue beliefs and opinions. It is not uncommon for a person to be able to experience meditative superconscious states and have a sense of their true nature and their relationship with the Infinite while still clinging to untrue beliefs and opinions during and after interludes of superconscious-

ness that is not yet pure.

4. Cultivate the habit of accurately perceiving what you observe: what you read; what others say to you; conditions that exist,;events that occur; the thoughts that arise in your mind; and philosophical concepts that you are examining. By doing this you will avoid having illusions—false notions or opinions that interfere with rational thinking.
5. Perform all actions to achieve goals or accomplish purposes of value without mental or emotional attachment to them or to their results. This is Karma Yoga: the performance of right actions without accumulating more subconscious conditionings that may cause mental and emotional confusion.
6. Purify deeper levels of your mind by being detached from painful feelings aroused by memories (*samskaras*, mental impressions of perceptions and experiences). Subconscious impressions that influence thinking, feeling, and behavior are *karmic*: they may cause effects. Troublesome karmic influences can be resisted, weakened, and neutralized. The word origin of *karma* and *kriya* is the verbal root *kri*, to do; "action."

> Suffering which has not yet been experienced is to be avoided.
>
> —*Patanjali's yoga-sutras 2:16*

Painful events caused by karmic influences can be avoided by removing their causes; rising above and being detached from their influences; and causing or allowing experiences that are more desirable and life-enhancing to occur.

Memories can be dispassionately examined and cleansed of troublesome feelings that may have been impressed along with them in the subconscious level of the mind when the remembered event was experienced.

Always view memories with calm detachment. Avoid being preoccupied with them after reviewing them for the purpose of cleansing them. Stay Self-aware.

Random Memory Review

random Having no specific (well-defined) order or pattern.
order Coherent arrangement or relationships.
memory The mental faculty of retaining and recalling past experiences to consciously be aware of them.
review To look at or examine with the purpose of remembering or correcting.

Before doing this exercise, meditate until your awareness is clear and you can be detached and objective when viewing the memories that emerge. *Always conclude the session by being fully aware in the present moment.*

Imagine a time-line that begins with the earliest event of which you are aware, extending to the present moment. Scan the memories of events, experiences, and relationships that emerge. If pleasant feelings emerge, you can allow them to be present. If unpleasant feelings emerge and are troublesome, breathe deeply a few times. Breathing is pleasurable, as are most survival processes that involuntarily occur or are intentionally performed. Intentional, deeper than normal breathing will help to keep you anchored in present time while you are observing troublesome memories and can release some of the unpleasant emotion.

The easiest way to remove unpleasant feelings and avoid emotional reactions to memories is to view them with detachment. You are not your memories; calmly observe what is viewed.

Conclude the session when you are inclined to do so.

Don't dwell on memories that you reviewed or endeavor to continue to process them after the session.

Be attentive in present-time, in the "now."

Specific Reviews of Troublesome Memories That Need to Be Confronted and Cleansed

Meditate until your awareness is clear and you can be detached and objective when viewing the memories. It may be more effective and easier to work with only one of these exercises during a review session. *Conclude each session by being fully aware in the present moment.* Don't retain memories or continue to process them after the session. Proceed as with the first exercise. Be specific regarding what you want to examine.

Reviewing Memories of Misfortune, Pain, or Deeply Imbedded Trauma

Times and occasions when you were hurt in an accident, mistreated, rejected, unfairly punished, experienced the loss of something or someone, and other incidents. If feelings of rejection, grief, unworthiness, guilt, anger or other painful feelings arise, see through them. If they become too strong, breathe deeply a few times. If you cannot objectively observe and relate to memories and feelings, discontinue the exercise.

To cleanse memories, either rise above them by knowing them to be but impressions in the subconscious or replace the unpleasant thoughts and feelings with thoughts and feelings that are wholesome, constructive, and life-enhancing. Rise above unpleasant thoughts and feelings by being objective, peaceful, and joyful at the deepest level of your being.

The forcefulness of instinctual and subliminal inclinations and of mental conflicts and memories of physical, mental, or emotional pain related to one's past actions or the actions of others may be mild, moderate, or strong, and may cause pain or suffering. They can be overcome by choosing and performing opposite actions. – *Patanjali's yoga-sutras 2:32*

Replace thoughts or feelings of:

- Fear, with confidence.

- Rejection, with Self-acceptance. (Notice the upper case *S* in the word *Self* that indicates your true nature.)
- Grief, with understanding. No material thing exists forever. Events and circumstances change and people relocate or die. Come to terms with life as it is.
- Unworthiness, with knowledge of your permanent worth as a spiritual being.
- Guilt, with self-forgiveness and resolute intention to avoid future errors in thinking, feeling, or behavior.
- Anger, with mental calmness and emotional stability. If you were hurt or mistreated by someone or by an event, forgive the person and avoid future unfortunate events.

Reviewing Memories of Times and Occasions When You Were Unkind to Someone

Forgive yourself and firmly resolve to avoid such actions in the immediate and distant future. If you can make amends or apologize, do so.

Reviewing Memories of Times and Occasions When You Withheld Something That You Should Have Freely and Appropriately Given

Forgive yourself when necessary and resolve to be more wisely giving of your supportive thoughts, words, and actions. Life will then be more supportive of you. Necessary resources will be provided when you need them and supportive events, circumstances, and personal relationships will spontaneously be experienced. Open your mind and your being to the highest good in all aspects of your life that can and will be yours as you learn to joyously accept it.

Reviewing Memories of Times and Occasions When You Failed to Achieve Goals or to Accomplish What You Wanted to Accomplish

Learn from your mistakes. Resolve to make better choices and to perform actions that produce the results that you want to have. Clearly define your goals and imagine them as being achieved. Effective living is beneficial spiritual practice.

In a printed lesson that Paramahansa Yogananda mailed to his students in the 1920s, he wrote:

> Don't be discouraged. Failures should act as stimulants and not be allowed to poison your mind or interfere with spiritual growth. If you fail to accomplish a goal, that is the best time to sow the seeds of success. Weed out the causes of failure; launch with double vigor what you want to accomplish. Keep your head unbowed. Continue to persevere when you have done your best and think that you can do no more. Every new endeavor after failure must be well-planned and charged with increasing intensity of attention. Float a spiritual or material desire in the Cosmic Vibration (Om). It will be realized when you are attuned to this vibration.

Reviewing Memories of Times and Occasions When You Successfully Achieved Goals or Accomplished What You Wanted to Accomplish

Be thankful for all of the good fortune you have had. Use the knowledge and skills you have acquired to continue to be successful. When you can be successful in achieving goals and accomplishing purposes of value in everyday life, you can also be successful in accomplishing Self- and God-realization.

Many people make the mistake of thinking that they can be Self-realized without learning how to live effectively. The powers of concentration that you acquire by living effectively can be beneficially used to quicken your spiritual growth.

Dialogue

Philosophy, Traditions, and Practices of Kriya Yoga

Send your questions or comments by regular mail, fax 706-782-4560, or e-mail csainc@csa-davis.org

What is the ultimate aim of yoga practice? What should I be trying to accomplish?

The ultimate aim of concentrated practice is "aloneness" or "isolation" (Sanskrit *kaivalya*). This is accomplished when you are permanently established in Self-knowing, fully aware of being a pure-conscious unit of the supreme Reality rather than fully identified with the mind, emotions, and personality characteristics. You will use your mind, be emotionally stable, and express through your personality while always conscious of your changeless essence of being. Others will see you as healthy-minded, rational, and competent. Inwardly, you will always know the difference between what you are, your relationship with the Infinite, and the role you are appropriately playing.

The primary obstacle to being spiritually awake is the habit of identifying with conditioned mental states, emotions, and personality characteristics. Many people who say they want to be spiritually awake continue to think and behave in ordinary ways, allowing petty whims, shifting moods, and the opinions and behaviors of others to determine their behaviors.

To accomplish Yoga (have attention and awareness fully identified with one's essence of being), it is important that one know the aim of yoga practice and be determined to realize it. Very few of my guru's disciples really understood what Self-realization is and were fully committed to being Self-realized. Many of them were devotional and meditated regularly to the stage of mental calmness, but did not become accomplished in experiencing superconscious (samadhi) states. Although they were

with Paramahansa Yogananda and had the benefit of his personal presence and encouragement, they neither knew the extent of his Self- and God-realization nor understood what he told them. During informal gatherings with small groups of disciples I heard him say:

I banished Yogananda [ego-sense] long ago; only God dwells here [in this body] now.

From now on, I will appear to you to be as you have always known me; inwardly, I am removed from it all. I will only be playing a role.

I am not the guru [teacher]. God is the guru; I am only his servant.

It pleases me when you understand what I say. I am even more pleased when you understand without my having to say it.

I want you to be as [spiritually] strong as I am.

In ways that were sometimes subtle, and often were explicitly defined, Paramahansaji encouraged disciples to be as he was: fully Self- and God-realized. A spiritually enlightened guru's primary function is to assist disciples to complete liberation of consciousness. Every disciple should know this, and endeavor to awaken to that final stage of Self-realization which can only be accomplished by being detached from all conditions and influences which keep one's consciousness confined.

It is not only during meditation that clarification of awareness can occur. Just as important and as useful as meditation, is being alert, attentive, and insightful when involved in daily activities. How do you think, feel, and behave when you are not meditating? Do you control your thinking? Do you monitor and control your emotions? Do you always behave as you should behave? Are you always self-disciplined? Your kriya yoga practice is complete only if you do everything that is helpful to do with conscious, Self-determined intention.

Reading, thinking, or talking about spirituality; meditat-

ing for peace of mind only; or gathering with others primarily for spiritual companionship will not produce satisfying results. Thousands of "devotees" who are doing these things are not yet spiritually awake, nor will they be spiritually awake until they recognize their need to make a radical change in mental attitude and consciousness that will enable them to be Self-knowing.

I'm somewhat reluctant to examine my memories. I don't want to be preoccupied with them.

Preoccupation with memories is not recommended. Do the exercises only occasionally, only when you can easily be detached from the feelings that emerge with them. After each session, be aware in the moment and turn your attention to present-time matters. When, in the course of your everyday life, memories surface that need to be confronted and purified, do it quickly and easily.

Memories enable us to be aware of our history in time and space, have access to useful accumulated knowledge, and use the functional skills we have acquired.

Regarding karma yoga: How is it possible to perform actions to accomplish purposes without being attached to the results?

It is normal to desire to produce intended results and to experience satisfaction when they are actualized. The way to do this without accumulating troublesome karmic conditions is to avoid thoughts or feelings of pride or of self-importance because of skills you have or what is accomplished. Perform all of your duties willingly and cheerfully. By focusing your attention and actions on essential matters while disregarding nonessential matters, you will accomplish more in less time, with less effort.

How important is it to know and practice the advanced kriya meditation techniques?

Paramahansa Yogananda only taught the advanced kriya

techniques to disciples who had practiced and benefited from the methods they were taught when they were first initiated. Some kriya initiates who have not yet learned to use the basic methods effectively think that using advanced methods might be more useful. Samadhi can be accomplished by using kriya pranayama and jyoti mudra. The aim of kriya pranayama practice should be to calm the subliminal impulses (*vasanas*) that keep the mind restless. During pranayama, observe that, when your mind is calm and breathing is slow and nonforceful, your awareness is more clear and it is easier to concentrate. After kriya pranayama, put your attention and awareness in the crown chakra and sit for a while in the deep silence. Also do this after jyoti mudra practice.

Lahiri Mahasaya emphasized the importance of resting in the "after effects tranquility" produced by attentive practice of kriya pranayama.

When you start to meditate, withdraw your attention from outer circumstances and the senses, into the spine, then up to the spiritual eye center and/or crown chakra. Then withdraw your attention from your feelings and thoughts. Then practice kriya pranayama. If, when you start to meditate, you are calm and peaceful, abide in that state before practicing pranayama or any meditation technique. Remember that meditation techniques are to be used to clarify your awareness so that you can contemplate pure consciousness without having thoughts interfere with your concentration. Kriya pranayama practice also refines the nervous system and more fully develops the capacities of your brain. In the brains of proficient meditators, the parts that process attention and concentration are more fully developed than in the brains of nonmeditators. This was discovered by researchers who scanned the brains of experienced meditators and of individuals who did not meditate.

How can it be known that what seems to be inner guidance to do something is reliable?

Examine what seems to be inner guidance to discover if it is reliable by exploring possibilities. Avoid making decisions or performing actions until you are certain, especially if doing so will obligate you to a long-term commitment. Sometimes, what "feels right" is not right. Go beyond strong feelings to an intuitive awareness of "rightness." With practice, you will be able to intuitively know what is worthwhile to do. The ideas that come to the surface of your awareness originate either in your subconscious or at the core of your being. The latter kind are reliable. If you pray to God or a saint for guidance, if you sense a response, that, too, comes from within you.

Are there any special nutritional recommendations for kriya yoga initiates?

Choose a balanced nutrition-rich diet, consuming only the amount of food that is necessary to sustain health and vitality. Avoid long fasts and extreme diet routines. Also, maintain a balanced schedule of useful activity and sufficient rest.

Because kriya pranayama and sustained meditative con-centration produces psychological and physiological changes, good nutrition and a wholesome lifestyle will be supportive.

Does abortion ever serve the highest good? Does attachment to sexual relationships have to be completely transcended to be Self- and God-realized and to fully blend the male and female aspects of God.

When child rape has occurred or when it is known that a child will be born with debilitating physical defects that will prevent it from being self-conscious and functional, early abortion may be the best choice. A casual or superficial attitude about abortion is unwise. It is better to avoid unwanted conception

than to choose abortion after conception because of thinking of pregnancy as an inconvenience. A woman's "right to choose" is a major political issue that is frequently debated. If pregnancy is not desired, choosing not to get pregnant is the wisest choice. What will be the next stage of our "right to choose?" Shall we then decide to euthanize (put to death) our unwanted children after they are born, family members who are difficult to live with, or elderly parents or grandparents whose needs may interfere with our personal agenda?

Addictions of any kind need to be cured. A normal sexual relationship need not interfere with spiritual growth that can culminate in Self- and God-realization. Many spiritually conscious people have normal personal and family relationships. There is no need to think that male and female aspects of God have to be blended or balanced. To think this is to presume that the Reality commonly referred to as God is a cosmic person with gender characteristics, which is not true. Imagining God as having gender characteristics is a projection of our own mistaken ideas. As a unit of Supreme Consciousness, you are a pure-conscious being without ordinary "human" attributes.

While incarnated, and relating to objective conditions, you express through a body and personality. As a spiritual being, you are other than and superior to the body and personality.

Timeless Wisdom

The capacities of the mind and the faculties of the senses are not in opposition; they can function in harmony with ideals of righteous living.

When our consciousness is firmly established in the Self, we realize the glory of God within and around us.

God is transcendental and absolute. God's attributes can be realized in the Self.

The revelation and realization of God is the highest ideal of meditation and the supreme goal of life.

By practice of kriya [pranayama] and meditation on Om, the fulfillment of one's highest aspiration is realized.

Self-discipline, constructive use of will, noble desire, controlled speech, determination, steadfastness, patience, simplicity, moderation, and natural living, are some of the basic prerequisites of a happy and spiritual life.

Ego-identification is the root cause of one's imperfections. All negative qualities have their origin in the forgetfulness of one's true nature.

The true Self is immortal. It transcends time and is free from all limitations. Divine breathing [kriya pranayama] produces complete inner transformation. – *Lahiri Mahasaya*

Being free from the influence of ignorance and with the help of determined intellect, wise seekers who realize infinite Consciousness ... and take shelter in it ... are free from suffering that may otherwise be experienced.

Purifying the body [by kriya practice], the seeker attains a state of long-lasting happiness of being.

– *Swami Sri Yukteswar*

Private Retreats At CSA Headquarters
For CSA Members and Kriya Initiates

2006 September Private Retreats
September 4 – 8 September 11 – 15 September 18 – 22

2007 May Private Retreats
May 7 – 11 May 14 – 18 May 21 – 25

Limited to 20 participants.
Stay for one, two, or three weeks.

Arrive Saturday or Sunday.
Private, Comfortable Guest House Rooms Provided
Prepare Your Own Vegetarian Meals

- One Hour Meditation at 6 a.m. and 2:45 p.m.
- Class on kriya yoga philosophy and practices at 7 a.m.
- Two hours of light work-service daily (optional).
- Free time for rest, private study, and quiet reflection.
- Donation basis.
- Reservations required.
- Request travel directions if needed.

Center for Spiritual Awareness
P.O. Box 7 Lakemont, GA 30552

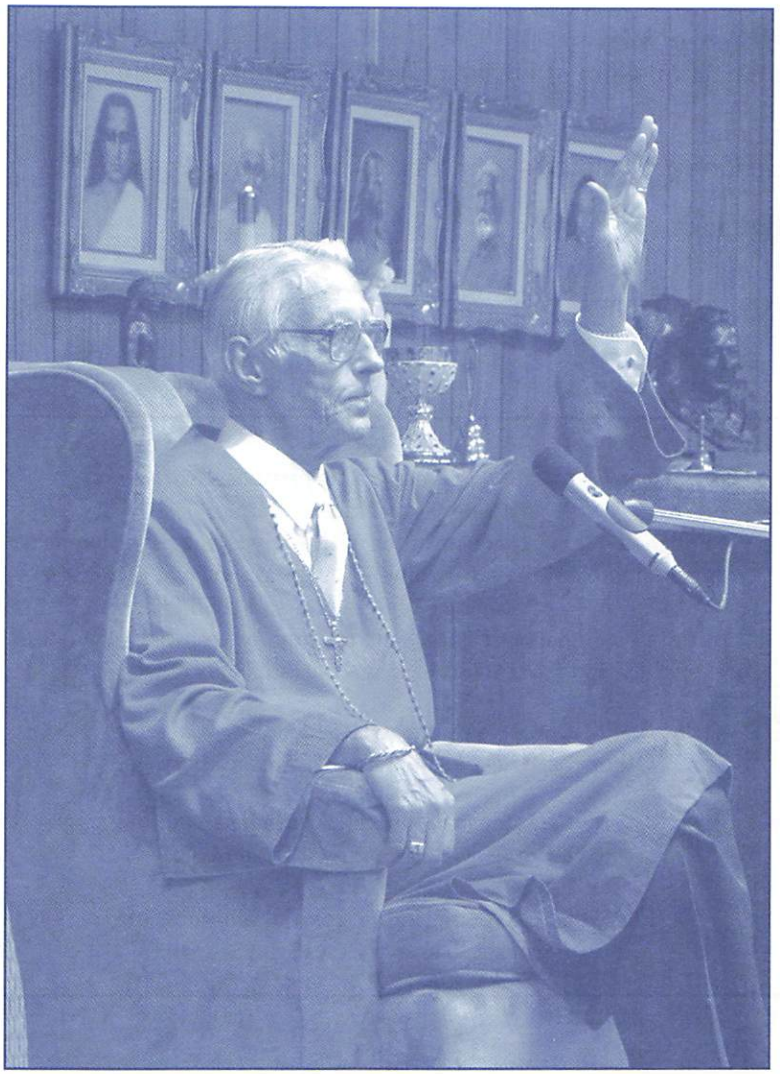
Telephone (706) 782-4723 weekdays 8 a.m. to 3 p.m.
Fax (706) 782-4560 anytime. E-mail csainc@csa-davis.org
Internet web site www.csa-davis.org

Regular summer retreat schedules open to everyone are published in *Truth Journal* and our newsletter.

RADIANCE

Published Quarterly for Kriya Yoga Initiates

October – December 2006



The absolute Reality is the imperishable Eternal; the inherent nature of the Supreme Self which manifests and pervades the worlds and individualizes as the essence of being of creatures. – *Bhagavad Gita 8:3*

One [supreme] Self is the ultimate Reality. – *Lahiri Mahasaya*

The seer, while observing what is seen, remains pure.
– *Patanjali's yoga-sutras 2:20*

Contents

The Eternal Way
The Transmission of Higher Knowledge Through the Ages 3

Dialogue:
Philosophy, Traditions, and Practices of Kriya Yoga 6

Reflections 15

---

copyright © 2006 by Center for Spiritual Awareness
Written by Roy Eugene Davis
Published quarterly for initiates of the kriya yoga tradition as represented by Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, Paramahansa Yogananda, and their successors. Initiated members of Center for Spiritual Awareness receive this publication free. All other kriya initiates may subscribe.

1 year, in the U.S. $6.00.
Other countries, $8.00, includes airmail postage.

Center for Spiritual Awareness
P.O. Box 7 • Lakemont, Georgia 30552
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560 E-Mail: csainc@csa-davis.org
Internet web site: www.csa-davis.org

The Transmission of Higher Knowledge Through the Ages

transmission Latin *transmissio*, a sending across; a transmittal of something, especially of information.

knowledge Familiarity, awareness, or comprehension acquired by experience or study. The total amount or range of what has been learned or experienced. *Lower* knowledge is of physical or material conditions. *Higher* (metaphysical) knowledge is of the principles of ultimate reality and cosmology: the origin, evolution, and processes of universes.

Thus transmitted by succession, the royal sages knew this [truth of higher realities] until, after a long duration of time, it was lost to the world. This same ancient knowledge [of yoga] is today declared to you by me, because you are my disciple and friend. This is, indeed, the supreme secret [comprehended only by a few people] knowledge.

– Bhagavad Gita 4:2,3

Give kriya practice instruction to all who sincerely ask for help [on the spiritual path]. *– Mahavatar Babaji to Lahiri Mahasaya*

Knowledge of the material world in which we live and of the higher realities that are not so readily obvious to the ordinary person emerges in the consciousness of individuals when they are receptive to it. Knowledge of the processes that occur in the material world enables us to live effectively. Knowledge of higher realities empowers us to unfold our innate spiritual qualities and capacities and to be Self- and God-realized.

Just as knowledge of physical realities is discovered and transmitted to others who are able to comprehend it, higher realities are discovered and transmitted to individuals whose intellectual and intuitive capacities are sufficiently developed.

The easiest and fastest way to acquire higher knowledge is to learn it from someone who already has it.

This is the wisdom of the ancient seers. Now, hear it, and apply it by dedicated practice. In this righteous way no endeavor is wasted and no obstacle prevails. With it, you will rid yourself of the bondage of karma. Even a little of this practice protects one from great harm and suffering [which has not yet occurred]. – *Bhagavad Gita 2:39,40*

Note: Karma (subconscious conditioning) is of three kinds: 1) the total accumulation stored in the subconscious; 2) that which has been influential during one's lifetime or is now influential; 3) that which is dormant and may have some influence in the future. The latter kind of karma is weakened and neutralized by intentional right thinking, living, and spiritual practice. The future troubles that one may have had because of karmic influences are avoided.

Through the ages, from the distant past to our current era, spiritually enlightened individuals have shared knowledge with others who were prepared to receive it. In accord with the rise and decline of cosmic time cycles, knowledge of higher realities becomes more widely known, then begins to fade from the consciousness of most people on the planet. What was once known becomes mixed with erroneous ideas because people are no longer wise or they endeavor to teach what they think others will be able to understand.

During Dark Ages when intellectual and intuitive capacities of most people on the planet are weak, a few spiritually enlightened people are accessible to sincere truth seekers. In the current, ascending era (since 1700), as intellectual and intuitive capacities of people have been improving, knowledge of higher realities has been more readily available.

In 1861, Mahavatar Babaji, the most senior guru in our kriya yoga tradition, informed Lahiri Mahasaya that he revived and restored kriya yoga practices for the benefit of truth seekers in the current era. Lahiri was given permission to teach these practices to truth seekers in all walks of life and to empower some of his qualified disciples to do likewise. Swami Sri Yukteswar, a spiritually advanced disciple of Lahiri Mahasaya,

taught Paramahansa Yogananda, who taught me. It has been my spiritual duty to transmit these teachings to others who are prepared to learn them.

Streams of spiritual force flow through a lineage of gurus, to which initiated disciples can be attuned and by which they can be empowered and uplifted. This is a benefit that is available to initiates who are receptive to it. There are many lineages of teaching traditions that serve sincere truth seekers. The usefulness of mental and spiritual attunement with the teachers of one's tradition is not always clearly understood by disciples. Attunement can help to clarify the mind and awareness of disciples and arouse their soul forces. Paramahansa Yogananda often said to me, "Stay in tune with me. When you are in tune with me, I can help you. Your lack of attunement causes static in your mental radio."

The radiation of enlightened consciousness of a lineage of gurus that continuously pervades the fine, subtle, and gross realms helps to illumine them and their inhabitants. By being receptive to these redemptive influences, and adhering to a holistic lifestyle and to spiritual practices, mental confusion is avoided and spiritual growth can be rapid.

When Paramahansa Yogananda blessed disciples during a kriya initiation, I heard him say, "I am giving you everything! *You* must be prepared to receive it!"

You have knowledge of higher realities and of what to do to be Self- and God-realized. Nothing that is for your highest good is withheld from you or is beyond your capacity to experience. All that has been realized and actualized by enlightened saints and sages past and present, you can realize. Believe it. Make yourself receptive to it.

The characteristics of the expressive aspect of that [one] Reality are consciousness, existence, and bliss [the pure joy of being]. Its absolute aspect is devoid of attributes. – *Patanjali's yoga-sutras 4:38*

Send your questions or comments for possible use in future issues. By regular mail, fax 706-782-4560, or e-mail csainc@csa-davis.org

Explain more about gurus and their roles regarding how they may help disciples to be Self- and God-realized.

The word *guru* is commonly used to indicate a "teacher." In yogic traditions, the three kinds of gurus are:

- The *teacher* who "prompts" or reminds disciples (learners) about the facts of life to bring forth their innate knowledge and provides practical guidelines for disciplined living and spiritual practices.
- The *awakener* whose presence and assistance arouses the disciple's dormant soul forces and assists the disciple to be more conscious and insightful.
- The *bestower of liberation* who, being Self-realized, can assist the disciple to Self- and God-realization.

The latter kind of guru can play all of these roles. It should be understood that gurus cannot do for us what we must do for ourselves. They can instruct and motivate, silently and in other ways arouse a disciple's life forces, and point the way to liberation of consciousness. Disciples must continue to learn, intensively practice, and fervently aspire to liberation of consciousness.

Among the many people who endeavor to be Self-realized, how many actually progress to liberation of consciousness during their present incarnation?

Only a few of them accomplish liberation of consciousness while they are incarnated. Knowing this, you should not think that you cannot be liberated in your present incarnation. You can be liberated by aspiring to be fully awake, clarifying your

awareness, and allowing your innate inclination to be fully, spiritually enlightened to prevail.

Fervent aspiration to be fully awake will motivate you to renounce erroneous notions, and meditate superconsciously to clarify your awareness. Having done this, the final stages of awakening will occur spontaneously—which is why it is said that liberation of consciousness is freely provided, by grace. What is done until then is the necessary preparation that will make you receptive to the actions of grace that arise from the core of your being.

Letting go of the mistaken sense of Self is not always easy for some devotees. They want to be liberated while wanting to retain their egocentric sense of Self and the false ideas about higher realities and God that may have seemed real or true to them during their earlier stages of spiritual awakening.

I have known spiritually advanced individuals who, while they were able to experience authentic samadhi states, chose to cling to erroneous notions because doing so comforted their mind. They were either reluctant or afraid to go beyond their limiting beliefs and have their own pure understanding that would have resulted from flawless Self- and God-realization.

I have also known others who were spiritually advanced who were inclined to fantasy and hallucinations and believed that their mind-produced meditative perceptions were actual, significant events. Some of them imagined they saw and talked with Jesus, Krishna, or other enlightened beings who communicated with them from astral or celestial realms. In spite of their claims, in everyday circumstances, they were often as confused as ordinary people. Their subjective experiences did not fully purify their mind or illumine their consciousness. A person who is fully, spiritually enlightened does not indulge in fantasies, retain erroneous beliefs, or have illusions (mistaken perceptions) about what is real. Nor are they proud of their spiritual accomplishment or have a need for others to acknowledge it.

One challenge that some spiritually advanced people have

is being stable in Self-realization while relating appropriately to others whose awareness is ordinary and to their duties and secular circumstances. Self-realized people cannot proclaim, "I am spiritually enlightened. I operate on a higher level than you do." Sometimes, wanting to appear to be "normal," they become involved in nonuseful relationships or activities, compromise the integrity of their personal principles, or conform their behaviors to the expectations of others. If they are not yet emotionally mature, they may want the approval of their peers or those with whom they have (or have had) a personal relationship.

Aspire to awaken to liberation of consciousness as soon as possible. Even though your current incarnation may be long and you may always be healthy and fully functional (and I wish this for you), don't ignore your spiritual practices or hope for liberation in the distant future. Purify your mind and ego (sense of individual Self) now. If you are not already emotionally mature, quickly grow to emotional maturity by being responsible for your thoughts and behaviors. Emotional maturity provides a firm foundation for effective living and spiritual practice.

Think rationally. Use your common sense. Be realistic and practical. Avoid all nonuseful, nonessential matters. Organize your life. Decide what is important for your well-being. Think and act in accord with your decisions. If you sincerely want to be Self- and God-realized and liberated, think and act in ways that will allow you to be fully, spiritually enlightened. Notice the word "allow." Spiritual enlightenment is not *caused* by what a person does; it *spontaneously occurs* when mental and physical obstacles to spiritual growth are removed. Obstacles are removed by kriya yoga practice. Remember that complete kriya yoga practice includes all of the actions which purify the body, mind, awareness, and consciousness. When your body is healthy, your nervous system is refined, your mental processes are calm and orderly, and your awareness (which reflects what is perceived to the mind and consciousness) is clear, your consciousness will be illumined by the radiance of your being (true Self).

If your innate qualities and functional capacities are not yet apparent, assume that you have them until they emerge by living up to your highest potential to express excellence in all aspects of your life. By doing your utmost to actualize your intellectual and intuitive powers and functional abilities, they will quickly improve. Use your freedom to make choices and your power of intention to discipline your mind, emotions, and behaviors. Affirm that you are Self-confident, and you will be Self-confident. Affirm that you have inner strength, and you will have it. Affirm that you will definitely accomplish your spiritual goal in your current incarnation, and you will.

Be one hundred percent committed to your spiritual path. Indecisiveness, procrastination, and laziness are debilitating character traits that a spiritual aspirant should never allow to be influential. Halfhearted endeavors produce unsatisfying results. Enthusiastic, focused, right endeavor brings beneficial results. To be *enthused* is to constantly be enlivened, inspired, empowered, and sustained by innate and cosmic forces which are inexhaustible.

To make progress on the spiritual path, is it necessary for me to believe in reincarnation? I don't understand it and am not interested at this time in investigating the subject.

Many people who are spiritually enlightened (or are said to be) say reincarnation occurs. Since your major purpose is to cultivate spiritual growth now, there is no need to either believe or disbelieve. If reincarnation occurs, you will acquire an understanding of it in the course of time.

Many people have simplistic opinions about reincarnation. Examples: One who isn't Self-realized in this incarnation has to come back to Earth to finish the awakening process; if a bad, unkind, or thoughtless action is performed, one will have to experience the consequences in the next or a distant-future incarnation. Such notions arise in the minds of people who are

inclined to believe what they have heard others say rather than to have their own knowledge.

Paramahansa Yogananda occasionally mentioned reincarnation: he did not emphasize its importance or say that kriya yoga practitioners should be unduly concerned about it. He, as do all Self-realized gurus, encouraged his disciples to focus their attention and actions on right living and daily superconscious meditation practice. "Go all the way" (to Self- and God-realization in one incarnation) was his frequent advice to spiritual aspirants. I, too, recommend that this be *your* major aim in life. Keep it constantly in your mind and consciousness. Conform your thoughts and behaviors to it until you are fully awake to the truth—that you are an immortal, spiritual being. Think and live in accord with that knowledge. Progressively outgrowing or quickly rising above modified states of mind and consciousness is the way to be spiritually awake.

I have become aware of some other guru-descendents of Lahiri Mahasaya and Sri Yukteswar. Would it be worthwhile to meet or to learn from them?

Meet them if the opportunity to do so becomes available. If you were initiated by me, there is no need to go to them for instruction. It is all right to interact with them and know what and how they teach. Different gurus may teach differently or have different views, according to how they were taught, what their experiences have been, and their level of understanding.

We should have good, respectful relations with all members of our kriya family. It was for this purpose that, in early 2002, I visited Swami Hariharananda, Paramahansaji's brother disciple, in south Florida, a few months before he passed. Our visit was very pleasant and I had the opportunity to meet some of his disciples with whom I have ongoing communication. In India, in 2002, I met a disciple of Swami Hariharananda's in the city of Pune, near Bombay, and was taken to a modest meditation cen-

ter where kriya devotees gather on a regular schedule.

Interact with kriya devotees when it seems useful to do so; adhere to the practices that you know to be of benefit for you. Avoid being so involved with what others are doing that you neglect your studies and meditation practice. Remember that kriya yoga practice is the *inner* way to Self-discovery.

Note: Philosophical concepts, lifestyle guidelines, and meditation practices of our kriya yoga tradition are clearly described in my books *Seven Lessons in Conscious Living* and *The Science of Self-Realization* (Patanjali's yoga-sutras). Published by CSA Press.

How much money should a disciple give to the guru or for the support of the guru's mission? If money is not available, what else can a disciple do to be helpful?

Giving should be reciprocal. As a guru freely instructs and prays for the welfare of the disciple, a disciple should freely give something of value. The first thing a disciple should offer is total commitment to the spiritual path. A practical gift can be money or useful volunteer service. Doing this strengthens the teacher-student bond.

In India (and elsewhere where the guru-disciple relationship is more common), after visiting a guru, a disciple may make a donation, which can be modest or substantial according to a disciple's means. If the money is not needed for the guru's personal or organizational use, it is given to someone who needs it or for another charitable purpose. The disciple should understand that donations are not payment for instructions and assistance that the guru freely gives.

If money cannot be given, service that supports the guru's mission can be offered. Ask what would be helpful to do. A useful volunteer service is to give books and other literature to spiritually inclined people to enable them to know about the kriya yoga tradition and its practices.

During a Christmas season, some disciples and friends of my

guru would give him a gift of something they thought he would like to have. After graciously accepting a gift that he neither wanted or could use, he would, later, give it away. In the late 1940's to avoid having to receive such gifts, he asked that disciples and friends be informed that he preferred that donations be made to his organization. A newspaper reporter heard about his preference. A few days later, a brief article in a Los Angeles newspaper had this provocative headline: Local swami wants cash for Christmas. Readers who saw the headline, but didn't read the article, were likely to be misinformed.

I was initiated recently. When can I learn advanced kriya meditation methods?

Do you *regularly* and *effectively* practice the techniques that you were taught when you were initiated? They are sufficient to enable you to experience superconsciousness and samadhi. The other techniques are usually taught privately after an initiate has practiced basic procedures for several years. You can use the second kriya technique: chanting Om through the chakras as explained on pages 75 – 76 in *Seven Lessons in Conscious Living* and the other techniques that are described. After using a meditation technique, keep your attention and awareness in the spiritual eye and/or the crown chakra, listen to Om (or imagine that you hear it) and contemplate pure consciousness. You will transcend thoughts and all relative phenomena.

Answers to Questions From Radiance Readers Who Returned the Response Form Sent With the 2006 April – June issue.

When I meditate I sometimes see purple and muddy green colors. What is the source of these images and their significance, if any?

Such lights are produced by the mind and have no significance. Try to go beyond them.

Why are we instructed to bring the current up to the spiritual eye? Why do we not bring it to the crown chakra?

The current is brought to the spiritual eye, then allowed to flow down through the higher brain and through the channel in the spine.

Did Paramahansa Yogananda dilute kriya yoga practices for Western students? Are we missing something by not practicing kechari mudra?

He taught the complete system in a less complicated way and gave advanced instruction to students when they were prepared for it.

Kechari mudra (rolling the tongue back toward the uvula) is said to reduce blood pressure and stabilize prana in the brain when one is meditating. If it is comfortable to do this, it is all right to do it when practicing kriya pranayama, and afterwards when sitting in silence. If doing it distracts attention, it is not necessary. It is more important to have attention focused on one's true nature as pure consciousness. Kechari mudra also means "being free in space." If one is consciously aware of being unconfined by the body, mind, and the ordinary sense of self, this is kechari mudra.

What role does the heart chakra play in controlling life force? What did your guru mean when he wrote about "switching off" the senses and other physical conditions when meditating?

The nerves branching from the dorsal center between the shoulder blades (the so-called heart center) regulate the physical heart and lungs. Thus pranayama can cause physical processes to be slower and remove attention from them and the senses as one might switch off electricity flowing to a light bulb or an electric-powered appliance.

What is the Godhead?

The Godhead (also called Oversoul) is the first manifestation of Supreme Consciousness with polarity characteristics and from which Om and universes are emanated. Devoid of personality, its functions and processes are impersonal. Personality characteristics that it may be thought to have are our own imagined concepts.

How does kriya yoga relate to Jesus and Christianity?

Kriya yoga practices are not specifically related to any person or religious system. Because they are practices that are common to all authentic spiritual enlightenment traditions, they can be beneficially used by anyone who identifies with a religious tradition or who is inclined not to do so.

How can a person on the spiritual path avoid being unduly influenced by external conditions?

By cultivating Self-knowing at all times and observing events and circumstances with calm detachment.

Several respondents requested that CSA produce more audio and video recordings. This is now being done. This project enables me to more easily communicate with kriya initiates (and others) throughout the world whom I am not able to personally contact.

We will also put streaming video talks on our Internet web site for those who want to watch them and a printed version of a Mandarin Chinese translation of *A Master Guide to Meditation* and a Spanish translation of *Paramahansa Yogananda As I Knew Him*.

Reflections

Self-knowledge is Self-realization; conscious cognition of our absolute identity with God, the revelation of our true Self by the illumination of our pure consciousness. Knowledge is provided by the light of intelligence within our consciousness. Realization of our oneness with God provides wisdom and power to transcend all limitations. The fruit of meditation is complete spiritual transformation. – *Lahiri Mahasaya*

Being established in right actions removes all obstacles to liberation of consciousness: hatred, shame, fear, grief, condemnation [of others], race prejudice, pride of ancestry, and a narrow sense of self-importance. – *Swami Sri Yukteswar*

God is the ocean of Spirit; human beings are like waves that rise and fall on the ocean's surface. To one who is involved in the drama of relative life—attached to success and afraid of failure; attached to health and afraid of illness; attached to material existence and afraid of death—endlessly varied human experiences appear to be the only reality. To the one who is perfectly established in nonattachment, everything is perceived in God.

There is a fundamental purpose for our lives. To know it, we must understand where life comes from and where it is going. We must look beyond our immediate goals to what we ultimately want to accomplish and consider life's highest potential for development. – *Paramahansa Yogananda*

Affirmation

The enlivening Spirit of God nurtures my total well-being, facilitates my rapid spiritual growth, and harmoniously adjusts relationships and circumstances for my highest good.

Private Retreats At CSA Headquarters
For CSA Members and Kriya Initiates

2007 Private Retreats
May 7 – 11 May 14 – 18 May 21 – 25

September 10 – 14 September 17 – 21 September 24 – 28

Limited to 20 participants.
Stay for one, two, or three weeks.

Arrive Saturday or Sunday.
Private, Comfortable Guest House Rooms Provided
Prepare Your Own Vegetarian Meals

- One Hour Meditation at 6 a.m. and 2:45 p.m.
- Class on kriya yoga philosophy and practices at 7 a.m.
- Two hours of light work-service daily (optional).
- Free time for rest, private study, and quiet reflection.
- Donation basis.
- Reservations required.
- Request travel directions if needed.

Center for Spiritual Awareness
P.O. Box 7 Lakemont, GA 30552

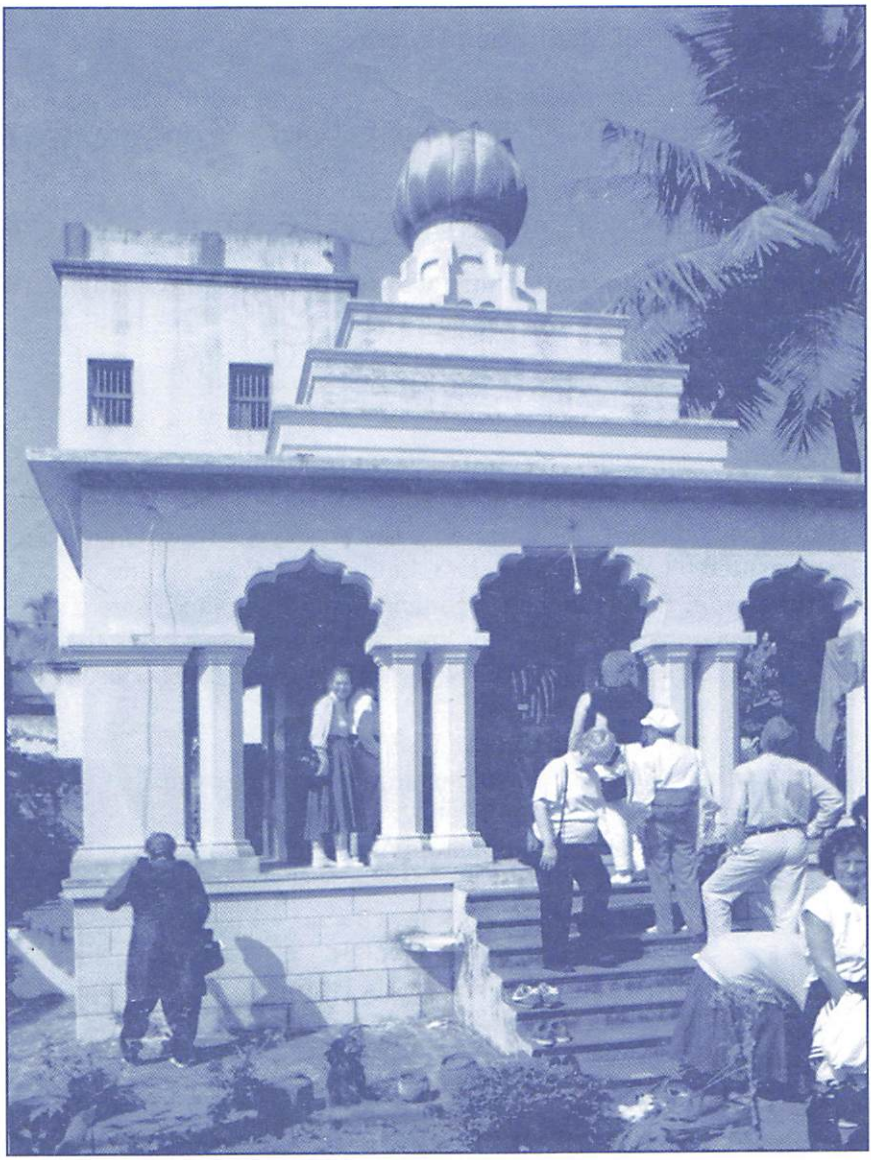
Telephone (706) 782-4723 weekdays 8 a.m. to 3 p.m.
Fax (706) 782-4560 anytime. E-mail csainc@csa-davis.org
Internet web site www.csa-davis.org

Regular summer retreat schedules open to everyone are published in *Truth Journal* and our newsletter.

RADIANCE

Published Quarterly for Kriya Yoga Initiates

January – March 2007



Front Cover Photo: CSA members at the burial site of Swami Sri Yukteswar. Karar Ashram, Puri, India. *January 1991*

Contents

The Eternal Way
The Final Stage of Meditation Practice 3

Guest Article / Harald Reiske
In Our Awakening World, My Faith in God Does Not Waver 7

Dialogue:
Philosophy, Traditions, and Practices of Kriya Yoga 8

Meditation Seminars: northern California, Germany, Italy 16

---

copyright © 2007 by Center for Spiritual Awareness
Written by Roy Eugene Davis.
Published quarterly for initiates of the kriya yoga tradition as represented by Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, Paramahansa Yogananda, and their successors.
Initiated members of Center for Spiritual Awareness receive this publication free. All other kriya initiates may subscribe.

1 year, in the U. S. $6.00.
Other countries, $8.00, includes airmail postage.

Center for Spiritual Awareness
P. O. Box 7 • Lakemont, Georgia 30552
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560
E-Mail: csainc@csa-davis.org
Internet Web Site: www.csa-davis.org

The Final Stage of Meditation Practice

By contemplation in the crown chakra, spiritually awake meditators can have direct perception of ultimate Reality. From that flash of perception, knowledge of ultimate Reality blossoms.

– *Patanjali's yoga-sutras 3:33,34*

During meditation practice, everything that is done (invocation of divine assistance, prayer, practice of meditation techniques) prior to the stage of contemplation of ultimate Reality are but preparatory, external actions performed to calm the mind and clarify awareness. Contemplation (directing attention to what one desires to experience and know, with alert expectation of discovery) is then possible.

During early stages of internalized contemplation, random thoughts may still be present and intellectual inquiry into that which you aspire to know may be made. To remove attention from mental influences and avoid forceful inclinations to be Self- and God-knowing only by intellectual means, it is helpful to keep attention and awareness in the crown chakra (higher region of the brain).

Your vital forces flow into the body at the base of the brain and downward into the body. By bringing vital forces upward through sushumna nadi ("the radiant path" in the spine) to the crown chakra, attention and awareness are withdrawn from the physical senses and mental processes. Awareness of being a pure-conscious witness of what is observed is easier to have and direct perceptions of higher realities that are experienced as revelations (sudden, dramatic disclosures of facts that were not previously known) can spontaneously occur.

While direct perceptions are occurring, if subliminal drives that activate thoughts and cause concentration to waver are still somewhat influential, meaningful insights may be mixed with

thoughts and feelings, resulting in illusions (mistakes in perception of what is observed). When subliminal drives cease to be influential, absolute (pure) knowledge of ultimate Reality is self-evident. Having absolute knowledge of ultimate Reality, you will know it for what it is and know your Self to be a unit of it. You will be Self- and God-realized.

Until Self- and God-realization is permanent, there may be occasions when you return to ordinary states of mind and consciousness—with memories of clear states of consciousness while being inclined to think and behave in ordinary ways.

By repeated practice of superconscious meditation to the final stage, your mind will be cleansed; your nervous system will be refined; your brain will be fully developed; perceptions of higher realities will be more frequent; Self-knowing will be constant while you are engaged in every-day activities. You will be fully liberated from all of the former conditions which confined your awareness and interfered with your best endeavors to actualize your innate potential to be freely expressive.

Attentive practice of kriya pranayama brings vital forces upward to the crown chakra and establishes them there along with your attention and awareness. To conclude your practice of kriya pranayama, bring the current up through the spine to the crown chakra. Fully alert and observant, listening to Om or any subtle sound that is heard, surrendering any remaining sense of ego-caused self-consciousness, let your inclination to be spiritually awake further clarify your awareness and allow insights into higher realities to occur. At this highest stage of meditation practice, sit as long as may be necessary until you have the positive results that you want to have.

After such successful meditation sessions, you will be more spiritually aware, peaceful, cosmic conscious, and inspired to continue your exploration of higher realities during future episodes of meditation practice.

Meditating *In* Om

Om is the evidential indication [of the existence] of God. It should be chanted, listened to, meditatively contemplated, and its significance comprehended. – *Patanjali's yoga-sutras 1:27,28*

The existence of something can be inferred by its expressive aspects. The objective, expressive aspect of supreme Consciousness is called Om (AUM), which can be heard and felt.

The influences of three constituent attributes of the Om vibration regulate cosmic processes: the elevating, purifying influence (sattwa); the transformative influence (rajas); the influence that produces inertia (tamas). The Om vibration produces within itself space, time, and fine, primary cosmic forces that produce a universe. Units (commonly referred to as souls) of supreme Consciousness are individualized by interactions between the inertial influence (tamas) of Om and the purity (sattwa) of supreme Consciousness.

Vocal chanting of Om calms the mind and harmonizes the body's life forces. It can be helpful to do this when first sitting to meditate. *Mental chanting of Om* during the early stages of meditation calms the mind and improves powers of concentration. *Attentive listening to Om* enables a meditator to rise above ordinary states of mind and consciousness. *Merging attention and awareness in Om* results in identification with it; samadhi of oneness with Om can then be experienced. This oneness is supported by Om as the object of perception. Going through and beyond Om results in God-realization.

To listen to Om, be aware of subtle sound frequencies that may be heard in your ears or in or around your head. When a sound is heard, listen until the sound frequency changes, then go behind that sound to a more subtle sound. When the sound is constant, use it as a mantra on which to focus your attention.

When listening to the subtle changes of sounds, relate the sounds to the higher chakras in the spine and head. To hear a

different, subtle sound, feel the higher chakras: first, between your shoulder blades; then, at the cervical region opposite the throat; then, in the spiritual eye; then, in the crown chakra.

Keep your attention and awareness in the crown chakra while listening to the sound, knowing that Om is the objective manifestation of supreme Consciousness.

Feel your oneness with Om. Blend your awareness with it. Aspire to experience your pure-conscious essence of being.

If you are aware of inner light when listening to Om, let your attention be involved with it.

In the early stages of meditating in Om, you can use your imagination to support your concentration:

- Imagine that you are in a vast realm of gold light produced by the Om vibration, and be one with it.
- Imagine that you are in a vast realm of dark blue light that represents supreme Consciousness pervading Om and the universe, and be one with it.
- Imagine a vast realm of brilliant white light that represents the purity of supreme Consciousness, and be one with it.

Imagination can remove your attention from thoughts and emotions and make you receptive to authentic perceptions of higher realities.

Close your eyes. Relax, and concentrate on the mass of darkness that surrounds you. Imagine and feel it to be filled with the Om vibration. Imagine it to be as big as Planet Earth—then big enough to contain the universe. With attention concentrated equally everywhere, fill it with the consciousness of bliss, immortality, knowledge, peace, and all-pervading energy. Do this as often as you can, as long as you can. Then God will be real to you.

—Paramahansa Yogananda / Early 1920s lessons to his students.

In Our Awakening World, My Faith In God Does Not Waver

by Harald Reiske

CSA ministers Harald and Marlies Reiske conduct meditation seminars in Passau, Germany, and publish a quarterly newsletter. Contact web site: www.kriya-yoga.de

Many people are unduly concerned when they view some of the troubled conditions in the world because their outlook is limited by their ordinary point of view.

Paramahansa Yogananda advised people to be ahead of the era in which they lived. According to his guru, Swami Sri Yukteswar, an ascending cosmic cycle is now occurring during which global conditions are rapidly improving.

I have faith that we are supported by a Higher Power and Its grace which empowers our thoughts and actions.

I have faith that indications of God's grace will increasingly blossom throughout the world, bringing peace and harmony into every place.

I have faith that many more thousands of sincere truth seekers will become more awake in God.

Publisher's Note: In the late 1880s, Swami Sri Yukteswar wrote a small book (*The Holy Science*) in which he explained the influences of cosmic cycles which sequentially occur. During a Dark Age cycle, when the intellectual and intuitive capacities of most of the planet's human inhabitants are weak, civilization is at a low level. As intellectual capacities of human beings improve, events and conditions on Planet Earth become progressively more favorable. Sri Yukteswar's views are concisely described in the glossary (see *yuga*) of *Seven Lessons in Conscious Living*, published by CSA Press.

Readers are invited to send questions, inquiries, or comments which may be used in future issues. By ordinary mail, fax 706-782-4560, or e-mail csainc@csa-davis.org

I am sometimes inclined to contemplate in the crown chakra when I begin to meditate because it seems natural to do this. If I do this, when should I practice kriya pranayama?

Practice kriya pranayama and jyoti mudra later, when you need to refresh your practice. If most of the meditation session is devoted to contemplation in the crown chakra, practice kriya pranayama before concluding the session to keep the energies of the chakras activated.

I try to sit for at least thirty minutes with my attention focused in the crown chakra. Nothing unusual occurs and no insights are had. How can I improve this practice?

Sit longer, when you can. Stay alert and observant. Relax into deeper meditation. If there are no obvious adjustments of states of consciousness or insights, gently persist, knowing that you are a pure-conscious being, until actual realization of what you are is experienced. Don't fear what might occur; whatever occurs when your consciousness is clear can only be beneficial.

When meditating in the silence, thoughts distract my attention and I become somewhat passive. What can I do to stay focused and alert?

With your attention and awareness in the spiritual eye or the crown chakra (or both), mentally chant "Om, Om, Om, Om, Om, Om ... " until you are again focused and alert.

Regarding liberation of consciousness: Is it only the result of Self-realization or can something be done to either prepare for it or to make it easier to experience?

Flawless Self-realization liberates consciousness by detaching it from modified states of mind and awareness. Before Self-realization is flawless, rid your mind of all false beliefs, heal the conditions that contribute to emotional unrest, and resist and neutralize troublesome subconscious influences. You will then be able to more easily transcend modified states of mind and awareness during everyday activities and when meditating.

How will you think, feel, and act when your consciousness is free from all constraining conditions and you are in harmony with the rhythms of Nature and in tune with the Infinite? Do your best to think, feel, and act like that now.

I am not sure that I am doing kriya pranayama correctly. I do not always feel a surge of current in my spine.

Before starting to practice kriya pranayama, sit upright in a relaxed posture. Be aware of, and feel, your spine. Imagine a subtle, hollow channel within your spine extending from the base of the spine to the spiritual eye center in the forehead.

When you inhale with a mild suction effect in the throat just below the root of the tongue, feel the cool current flowing upward from the base of the spine to the spiritual eye. Hold it there for a moment, then exhale naturally, feeling a mildly warm current descending to the base of the spine. Pause for a moment, then repeat the process as many times as you decide to do it. To conclude kriya pranayama practice, pull the current up to the spiritual eye, ignore the breath, and sit in the silence, focused in the spiritual eye or crown chakra, or in both places.

The key to effective practice is to feel the current moving in the channel in the spine when inhaling and exhaling. Breathe neither too slow nor to fast. Experiment until you discover the breathing rhythm that is comfortable for you that enables you

to experience a natural flow of inhalation and exhalation, with a brief pause at the spiritual eye and base of the spine.

If you have been regularly practicing this technique for at least six months and are not yet doing more repetitions than were recommended when you were initiated, you can gradually increase the number to the extent that you are comfortable. Concentrated practice is more useful than high numbers. Sit in silence after kriya pranayama. Using a meditation technique is but the beginning stage of meditation practice.

How important is it to be attentive to the yamas (behaviors to avoid) and niyamas (actions to perform) as described in the second chapter of Patanjali's yoga-sutras?

It is very important to be attentive to lifestyle regimens that enable you to live skillfully in accord with your highest ideals and with others. The behaviors to avoid:

- Thoughts, feelings, or actions that harm yourself, others, or the environment
- Untruthfulness: lying and deception.
- Theft: taking from others what is rightfully theirs.
- Thoughts, feelings, and behaviors that deplete and weaken vital forces and cause mental conflicts or emotional unrest. Worry, anxiety, indulging in fantasy, obsessive cravings, too much talking, excessive socialization, overeating, irregular schedules of activities, insufficient sleep and recreation, and unhealthy lifestyle habits that waste or weaken vital forces should be avoided. Optimism, self-confidence, faith, rational thinking, fulfillment of wholesome desires, appropriate personal interactions, nutritious food in moderation, and useful activities balanced by regular interludes of rest and superconscious meditation practice, strengthen and increase the body's vital forces.
- Obsessive attachments to beliefs, sentimental feelings, memories, material things, relationships, or circumstances.

The constructive, life-enhancing actions to perform:

- Self-care routines that nurture health and provide a wholesome, secure living environment.
- Conscious cultivation of soul-contentment (Self-awareness, mental peace, and emotional stability) at all times and in all circumstances.
- Disciplined thinking and adherence to well-ordered lifestyle routines that enable you to live effectively.
- Practices that enable you to actualize your spiritual potential: metaphysical study to acquire knowledge that is of value; regular superconscious meditation practice; and Self-inquiry to the stage of Self-knowing.
- Surrender (seeing through and letting go) of the mistaken sense of Self. When the mistaken sense of Self ceases to prevail, ego-identification that confined and fragmented awareness is replaced by Self-knowing.

These intentional actions (kriyas) remove all obstacles to Self- and God-realization and unite (yoga) attention and awareness with the practitioner's essence of being and the ultimate Reality commonly referred to as God.

I have friends who say they have meditated two or more hours a day for several years, yet their mental outlook and behaviors seem ordinary—and sometimes neurotic.

Meditation practice *is* transformative when practiced in the right way and aspiration to be spiritually awake and functional is sustained. Many people meditate only to the stage of mental peacefulness or are preoccupied with subjective perceptions or pleasant feelings and don't cultivate superconscious states that are transformative. They choose to think and behave in "ordinary" ways rather than develop their intellectual and intuitive powers of perception and improve and creatively use their functional abilities.

I am usually optimistic, energetic, and forward-looking. Sometimes I am pessimistic, my energy levels are low, and I am not enthusiastically purposeful. What can I do to always have a positive mental attitude and be emotionally stable, energetic, and enthusiastically purposeful?

As a spiritual being, you are superior to your mental states and moods—when you choose to control them. Self-mastery is the key to doing this. Established in Self-knowing, make constructive choices and perform productive actions.

Nurture a positive mental attitude and emotional stability by wisely choosing your thoughts, feelings, reactions to events and circumstances, and spoken words. What you say to others and how you behave reflects your mental outlook. Until an optimistic mental attitude is sustained, wisely controlling what you say and do is the most effective way to control thoughts, moods, and behaviors.

If knowledge of your major life-purposes is not yet clear to you, contemplate the matter until you have that knowledge. Then decisively implement actions to accomplish mundane (this world) purposes and your ultimate purpose: which is to be fully Self- and God-realized in your present incarnation.

Consider your life as great adventure—an opportunity to learn as much about natural and supernatural processes and laws of cause and effect as you can learn, and to bring forth and wisely use your innate powers.

You don't emphasize the practice of hatha yoga routines or Paramahansa Yogananda's energization exercises. Are they useful?

Hatha yoga, practiced quietly, meditatively, with conscious intention, is recommended for those who enjoy doing it. Hatha yoga routines improve bodily flexibility and strength, stimulate the endocrine glands, encourage life forces to flow freely, and improve powers of concentration which can be used to meditate more effectively.

My guru's energization exercises were innovated by him in India before he came to the United States in 1920.

By inhaling and mildly tensing the muscles while directing a flow of life force to them from the medulla oblongata, then relaxing the muscles and letting the life force withdraw while exhaling, the physical body can be vitalized and strengthened. These exercises, though not included in classical yoga systems, are beneficial to practice. (See page 85 in *Seven Lessons in Conscious Living*.)

Appropriate, regular exercise should be included in every person's self-care regimen: walking, swimming, biking, the use of moderate weights to strengthen muscles and maintain muscle mass and bone density, and any other exercise routine that is beneficial. Strenuous, competitive, or excessively prolonged exercise is not recommended for spiritual aspirants; it may overly stimulate or increase the pitta (fire) characteristics of the mind-body constitution or incline one to be too outwardly directed rather than calmly poised and introspective.

To experience superconsciousness, is it necessary to meditate?

Super Above or beyond. Superconsciousness is not modified by mental or emotional influences.

When meditating, attention and awareness are withdrawn from external circumstances and mental processes. Awareness can then be clarified and accurately reflect what is perceived. You can also be superconscious when you are not meditating. When your Self-knowing is constant, you will always be superconscious. You may still meditate to further purify the mind, experience refined superconscious states, and contemplate higher realities.

When you are constantly superconscious, any remaining, subconscious impressions, whether dormant or influential, will be more easily resisted, weakened, and cleansed. When they are completely removed, you will be liberated: fully Self- and God-

conscious with no possibility of returning to ordinary states of consciousness. You will be spiritually awake. At the final stage of liberation you will be supremely free, without being unduly influenced by the constituent attributes (gunas) of nature or by cosmic forces.

On January 5, 1950, disciples gathered with Paramahansa Yogananda to observe the anniversary of his birth. During his informal talk he said, "Among those who are here today, there will be many jivanmuktas, and some paramuktas." My guru's outer mission was to widely teach basic philosophical principles and practices of yoga; his primary work was to train and assist his disciples to be Self- and God-realized.

Sanskrit Word Meanings
jiva An individualized unit of supreme Consciousness.
mukta Soul liberation. Freedom.
para Beyond (all restricting influences).

Recommended Reading
The Science of Self-Realization (Patanjali's yoga-sutras).
Seven Lessons in Conscious Living A Progressive Program of Higher Learning and Spiritual Practice in the Kriya Yoga Tradition.
A Guide to Kriya Yoga Practice Discipleship Guidelines and Meditation Routines for Initiates. Review kriya pranayama practice and the supplemental techniques (starting on page 22).

Private Retreats At CSA Headquarters
For Members and Kriya Initiates

Please note: these retreats are for intensive (concentrated) personal involvement. A study plan will be provided at the opening session. Rest more while you are here and avoid unnecessary social interaction with other participants.

May: 7 – 11 14 – 18 21 – 25
September: 10 – 14 17 – 21 24 – 28

Limited to 20 participants. Stay one, two, or three weeks.
Donation Basis. Reservations Required

Arrive Saturday or Sunday. Private Guest Rooms Provided
Prepare Your Own Vegetarian Meals

- One Hour Meditation 6 a.m. – 7 a.m.
- Class and discussion 7 a.m. – 8 a.m.
- Kriya meditation instruction and initiation for new applicants Tuesday mornings.
- Two hours of light work service daily (optional).
- Meditation 2:30 p.m. – 3:15 p.m.
- Free time for rest, private study, and reflection.

Center For Spiritual Awareness
P.O. Box 7 Lakemont, Georgia 30552

Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560 e-mail: csainc@csa-davis.org
Internet Web Site: www.csa-davis.org

Schedules for our regular retreats open to everyone are published in Truth Journal and our newsletter.

San Jose & Placerville, Calif. • Germany & Italy

MEDITATION SEMINARS

Presented by Roy Eugene Davis

Techniques and Routines for All Levels of Practice
Kriya Initiation at These* Locations

All Welcome Donation Basis

*San Jose, Calif.: Saturday, March 17, 10 a.m. – 4 p.m.
At: Center for Spiritual Enlightenment
1146 University Avenue
To reserve your participation contact:
Tel: 408-283-0221 e-mail: info@CSEcenter.org
Internet Web Site (with map): www.CSEcenter.org

Placerville: Sunday, March 18, 2 p.m. – 5 p.m.
Best Western Placerville Inn
6850 Green Leaf Drive
Off Highway 50 at Missouri Flat Road exit
Reservations are not required.
Contact: sandranomer@comcast.net

---

*Germany: Aldersbach, Near Munich

Friday evening to Sunday noon, April 13 – 15
Contact: Harald & Marlies Reiske. Tel: 0851 54283
Web site: www.kriya-yoga.de

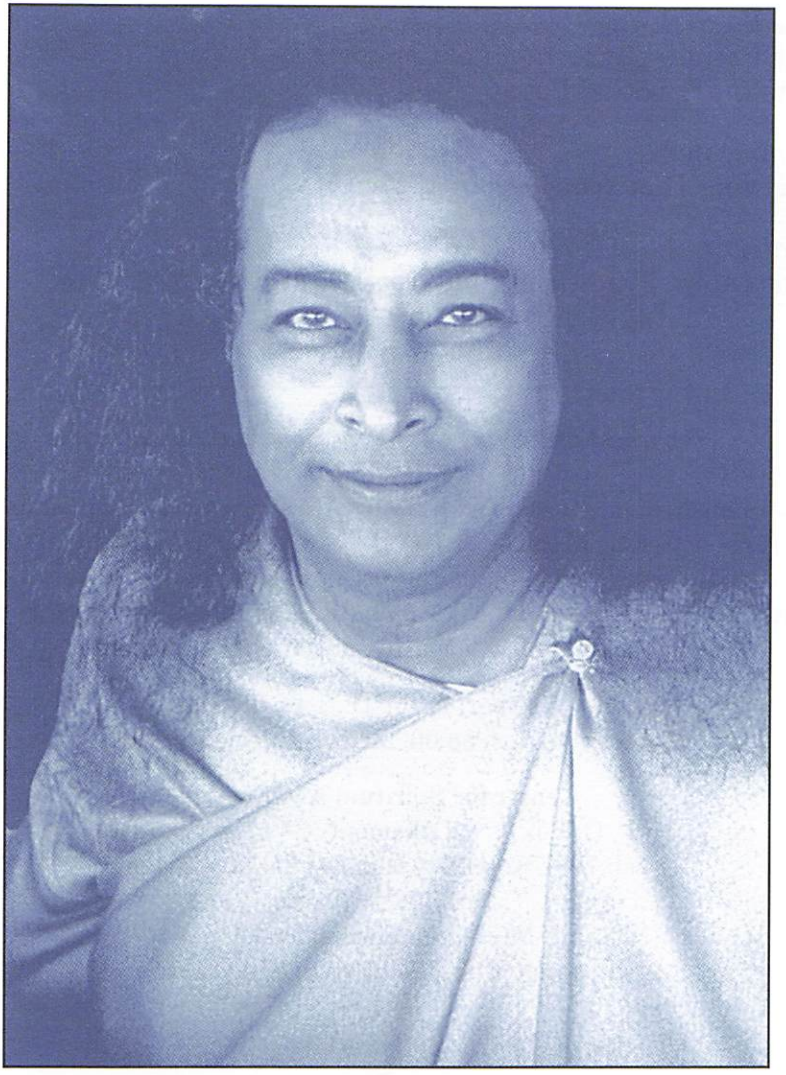
*Italy: Near Genoa

Friday evening to Sunday noon. April 20 – 22.
Contact: Furio Sclano. e-mail: fsyukteswarji@yahoo.com

RADIANCE

Published Quarterly for Kriya Yoga Initiates

April – June 2007



Paramahansa Yogananda, late 1940s

Those who direct their attention to the Absolute, whose awareness is absorbed in That, whose intention is to realize That, who aspire to That as their highest aim, whose faults have been removed by knowledge, awaken to liberation of consciousness from which there is no return. – *Bhagavad Gita*

Contents

The Eternal Way
The Extreme Importance of Complete Dedication to the Spiritual Path 3

Commentary
Knowing That Which Alone is Real 5

Dialogue:
Philosophy, Traditions, and Practices of Kriya Yoga 8

---

copyright © 2007 by Center for Spiritual Awareness
Written by Roy Eugene Davis.
Published quarterly for initiates of the kriya yoga tradition as represented by Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, Paramahansa Yogananda, and their successors. Initiated members of Center for Spiritual Awareness receive this publication free. All other kriya initiates may subscribe.

1 year, in the U. S. $6.00.
Other countries, $8.00, includes airmail postage.

Center for Spiritual Awareness
P. O. Box 7 • Lakemont, Georgia 30552
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560
E-Mail: csainc@csa-davis.org
Internet Web Site: www.csa-davis.org

The Extreme Importance of Complete Dedication to the Spiritual Path

extreme Greatest or utmost. The farthest possible extent.
importance Of great value, significance, or consequence.
complete Whole. Skilled or accomplished.
dedication Commitment to a particular course of action.
path A course of conduct or action. The *spiritual path* is the way of self-discipline, profound metaphysical study, insightful examination of one's essence of being in relationship to the one Reality, and transcendence of the mistaken sense of self (Patanjali's yoga-sutras 2:2). The Sanskrit name for these practices is *kriya yoga*: intensive (concentrated) *action* that brings together (yoga) the practitioner's attention and awareness with their essence of being and ultimate Reality. The Sanskrit word for *spiritual practice* is *sadhana*: from the verb-root *sad*, "to go straight to the goal."

A primary obstacle to orderly spiritual growth is lack of will power: decisive intention with firm resolve to do what has to be done to accomplish a purpose. This debilitating characteristic is dramatized in the first chapter of the Bhagavad Gita. The author portrayed Arjuna (a devotee on the spiritual path) as being despondent—and reluctant to confront the challenge of having to overcome his negative mental tendencies and egocentric instinctual inclinations—which he must do to be spiritually enlightened. At the end of the chapter, the devotee, knowing that, because of his confusion and sadness, he is powerless to do his spiritual duty, is prepared to learn from Krishna (enlightened consciousness). The remaining chapters describe the revelations of enlightened consciousness which can restore one's awareness to its original purity.

Supplemental reading: The Introduction, and chapters one and two, of the Bhagavad Gita in my book *The Eternal Way*.

Wisdom-directed will power is constructive. Obstinate willfulness, wanting to impose our misguided, self-centered will on others or a situation, is destructive. Small children sometimes dramatize obstinate, willful attitudes and behaviors while discovering their self-identity and learning about and testing the boundaries of behaviors which are, and are not, permissible or appropriate. Adults who are not yet emotionally mature may also dramatize obstinate, willful attitudes and behaviors.

Our dedication to the spiritual path is complete when our thoughts, feelings, and behaviors are compliantly conformed to what is known to be for our highest good. To live like this requires the renunciation (letting go) of egocentric inclinations so that our innate urge to be spiritually awake can determine our choices and actions. The immediate way to renounce egocentric inclinations is to be established in Self-knowledge.

Self-knowledge is usually intellectually discerned, intuitively perceived, then directly experienced or realized. It can, however, suddenly emerge from our essence of being and be a permanent realization. Alert expectation of its unveiling and emergence should be constant.

When I first went to Paramahansa Yogananda (December, 1949) my desire to be Self-realized was intense. After several months of study and meditation practice, I was sometimes discouraged and concerned about my seeming lack of spiritual progress. During the months that followed, encouraged and advised by my guru, I learned to let *that* which is within me to spontaneously emerge. Since then, with only brief occasions of interruption, usually when it was necessary to integrate my insights and experiences with my thoughts and personal circumstances, progressive emergence of Self-knowledge has been continuous and satisfying.

Only that one who "lives the life" will comprehend the teachings.
– Words attributed to the Buddha

Commentary

Knowing That Which Alone is Real

The following excerpts are from *Yoga-Visistha-Ramayana*, thought to have been written between the ninth and thirteenth centuries by a sage known as Valmiki, author of the Ramayana epic poem. The text portrays a dialogue between Visistha, the student, and his teacher Rama. The theme is *advaita* (nondualistic) *vedanta* (the summation of the teachings in the Vedas ("knowledge" revealed to the ancient sages of India).

Text:
Individualized consciousness arises in the supreme being. It is different and non-different from infinite consciousness, as a wave is different and non-different from the ocean. To the one who is enlightened, individualized consciousness is the absolute pure consciousness and nothing else. To one who is unenlightened, individualized consciousness is the cause of repetitive history. When enlightened teachers use dualistic concepts, they do it to facilitate instruction; the [seeming] divisions are not actual.

Commentary:

Units (referred to as souls when they are not aware of their true nature) of the one Reality are "different" from the field of infinite consciousness which has no characteristics, yet are not different because their essence is identical with it. To a person lying on a beach with a view of ocean waves, but no view of the ocean, waves might seem to have no source or support. By sitting up and seeing the ocean, the truth is known.

One's individualized consciousness, clouded and conflicted, is said to be the cause of their repeated experiences and circumstances. Because direct transmission of what is true cannot be accomplished until a truth seeker is receptive to receiving it, gurus use ordinary concepts and comparisons when explaining higher realities to people whose consciousness is ordinary.

Text:
Absolute consciousness is omnipresent; nothing is outside of it. Its power as energy is all-pervading. In embodied beings it is *chit-shakti* (the power of consciousness). It is the motion in air, stability in earth, void in space, and the perception of self-consciousness ("I-am-ness") in beings. Yet, this is nothing but the reality of absolute consciousness.

Commentary:

All that exists, and occurs, in space-time is viewed as a "cosmic play"—the producer of the drama, the actors, actions, and "scenery" is one Reality. The "power of consciousness" in embodied beings is kundalini energy that enlivens the body and energizes the mind.

Text:
The individualized unit is at the junction of consciousness and matter. Because it is a unit of absolute consciousness, it is said to *be* absolute consciousness.

Commentary:

An individualized unit of the one Reality that is identified with an illusional (mistaken) sense of individual self-awareness (called ego) and mental states is referred to as a soul. Regardless of its degree of deluded involvement with matter, at its core essence of being it is always pure consciousness.

Knowing this to be true, we should always identify with our real, flawless and changeless essence of being rather than think or behave as though we are other than that.

Units of one consciousness are said to be individualized by the blending of consciousness and fine matter. This is a cosmic process that naturally occurs when Nature is expressed.

Text:
The individualized unit in a state of ignorance imagines that it is in bondage. Just as dream-objects vanish when the dreamer

wakes up, all hallucinations known as conditions of bondage and as liberation of consciousness do not exist for one who is spiritually enlightened.

Commentary:

Souls with a mistaken sense of self-identify consider themselves to be confined by their conflicted mental states, moods, and external conditions. Such erroneous conclusions are said to be hallucinations—mental conditions which are not based on facts. The solution to the problem is to awaken from what is sometimes called "the dream of mortality." One's self-view and view of objective conditions is then immediately changed. Even the thought that one has to be liberated is said to be an erroneous idea that may prevail in the mind of a person who is not yet spiritually awake.

Because a unit of the one Reality is pure and whole, there is no need to try to improve on the purity and wholeness of it. All that an unenlightened person needs to do is adjust their point of view: from seeing and believing limitations to seeing and knowing freedom.

The "knowing" of which enlightened teachers speak is the pure knowing that results from direct experience of what is true. Until this knowing is permanent, spiritual practices that purify the mind and ego and clarify awareness should be diligently adhered to.

Remember that enlightenment is not an effect of a cause: it is the result of being fully awake to the truth of what is permanently Real.

Thinking that you are not free is what keeps you in bondage.
Stop thinking like that, and you will be free.
– Paramahansa Yogananda

Readers are invited to send questions, inquiries, or comments which may be used in future issues. By regular mail, fax 706-782-4560, or e-mail csainc@csa-davis.org

How can I be consistently dedicated to the spiritual path while living in a world with so many discordant circumstances?

By adhering to a daily schedule of metaphysical study and superconscious meditation, and being calmly purposeful at all other times. Note that the most beneficial kind of meditation is practice that results in superconsciousness: having awareness removed from thoughts and emotions.

What is the most effective way to use a meditation mantra?

mantra *Man* (sounds like *mawn*), "mind," and *tra*, "to protect and take beyond."

A meditation mantra is used to focus attention and take it beyond conditions that might distract it. A word, or words, that are pleasant to use can be used by the ordinary person who wants to reduce stress and calm the mind. Single words such as peace, joy, God, and Om are suitable. Om-God is a pleasant word-phrase.

If breath awareness is not used with a mantra, the mantra can be continuously recited with attention in the front of the brain until attention is focused. The mantra is then allowed to fade away, leaving only pure awareness to be experienced.

If breath awareness is used with one word, the mantra can be mentally recited with inhalation, exhalation, or with each inflowing and outflowing breath.

If breath awareness is used with a word-phrase, recite the first word with inhalation, the second word with exhalation

while allowing breathing to be normal. *Om-God* may be used as a mantra, or *hong-sau* (sa) or *so-hum*. Instead of being aware of the movements of the lungs when breathing, be aware of the air flowing in and out at the entrance of the nostrils. Notice that as breathing becomes slow and refined, physical relaxation occurs and the mind and emotions become calm.

Also notice that, from time to time, there may be a short pause in breathing, usually after exhalation, especially when using *so-hum* mantra. Allow these pauses to occur and notice that thoughts tend to stop at such times. With regular practice you will be able to observe the relationships between refined breathing (and the pauses) and clear states of awareness. You will then be able to assume a clear state of awareness detached from thoughts and emotions.

The key to effective meditation mantra practice is to stay alert and observant. Avoid allowing your attention to wander.

Is kundalini awakening and its rising through the chakras always related to liberation of consciousness? Can a person be spiritually enlightened without kundalini involvement—or can there be kundalini activity without any spiritual enlightenment?

Kundalini (dormant power-potential) is always influential in the spiritual awakening process. Its awakening, and the movements of its energies, does not always cause immediate, obvious changes in states of consciousness. It may first be necessary for the nervous system to be refined and the capacities of the brain to be developed. Sometimes, a surge of upward flowing kundalini energies can result in a sudden awakening, which may either be temporary or permanent.

Peace of mind, emotional stability, sustained aspiration to be spiritually awake, and cultivation of superconscious states encourage the awakening of kundalini.

It is not necessary to have obvious physical effects or psychological changes when kundalini awakens. The awakening pro-

cess is often smooth, easy, and barely noticeable, making it easy for peace of mind, emotional stability, and effective meditation practice to be experienced.

Why are the colors associated with the seven chakras that are described in your writings different from the colors described in some other modern writings?

The colors described by yogis are the energy-frequencies of the chakras related (going upward) to gross matter, water, fire, air or gaseous substance, fine forces in space, front region of the brain (spiritual eye), and higher brain. Colors described by some modern writers are those they *imagine* to be related to the chakras.

Yogis say that it is possible to subjectively see the colors of the chakras reflected in their awareness when contemplating them and to hear the sounds of their energy frequencies. This is useful to do when first listening to the Om vibration. Start at the base chakra: feel it while gazing into the spiritual eye and listen for a subtle sound. Gradually, move upwards from chakra to chakra, feeling each one and listening. When at the spiritual eye, listen for the pure sound of Om or imagine that you hear it. Then move up to the crown chakra: listen to Om for a while, somewhat merging in it. Then go beyond Om to pure consciousness without any characteristics.

Explain more about kaivalya or "isolation" of consciousness as mentioned in various yogic systems.

It is the experience of pure consciousness detached from objective phenomena. Before having this experience, one may aspire to commune, or be unified, with God. When the actual realization is had, one is removed from involvements with all outer circumstances. Eventually, one has constant realization of being free while actively involved in daily circumstances.

Although I was initiated into kriya yoga meditation practices a few years ago, I am closely affiliated with another yoga tradition. Is this a problem? Can I continue to practice the kriya pranayama and other meditation techniques, or might doing this cause conflict—or interfere with mental attunement with the tradition with which I am presently affiliated?

The meditation methods and practices of our tradition are common to all yogic disciplines and are the basis of raja yoga. You can continue to have the affiliation that is best for you and still use these methods. I had a close spiritual friendship for many years with the founder (now deceased) of the organization with which you are affiliated and know that he would agree with my views. He told me that his guru's guru was associated with Mahavatar Babaji in the Himalayas many years ago. Even though the lineages of gurus are different, we have a common bond because our teaching traditions have the same origins.

Spiritual enlightenment is superior to ordinary states of consciousness and is said to empower a person to rise above or avoid troublesome conditions that many people have. Why do some spiritually enlightened people leave this world when they are only fifty or sixty years of physical age? Why don't they live longer for the purpose of serving the needs of people who are still on their awakening path here on Earth?

Two explanations are given:

1. Some of them completed their outer work and chose to move on. From their point of view, they made the right choice.

2. Others, though spiritually enlightened, had unresolved subconscious influences yet to be neutralized or genetic conditions they were unable to overcome.

In many religious traditions, stories are told about "saints" who suffered and experienced hardship. "Saint-like" qualities are not necessarily indications of a high degree of intelligence or of spiritual enlightenment.

Some people who were considered by their associates and by religious historians to be saints, exhibited neurotic characteristics and dramatized strange behaviors. Several Christian nuns and monks who were (are) thought of as saints produced bleeding wounds on the palms of their hands to emulate what they imagined to have been the experience and the suffering of Jesus, their role model. Such manifestations are psychosomatic (mind-created) phenomena. Had they been authentic, the wounds would have been on their wrists where nails were actually driven when people were crucified.

In India and other regions of Asia, stories have been told of "crazy adepts" who, it is said, only behaved strangely because it was their unorthodox way of teaching (by shocking others out of ordinary ways of thinking) or a way of keeping people at a distance to ensure their personal privacy. Some stories, indicate that at least some of them were mentally deficient or psychologically disturbed.

I enjoy my kriya yoga practices. They have made my life more stable and meaningful. My spiritual progress seems slow. What else can be done to quicken it?

Endeavor to improve your powers of discriminative intelligence and intuition. Acknowledge that you always have been, and are, a flawless, spiritual being. Endeavor to bring out and express your innate divine qualities and capacities by the way you think, feel, and act. Avoid thinking or feeling that you are ordinary, confined, or limited. Cultivate inner joyousness, the serene, pure happiness of Self-knowing. You will experience what you want to experience and do what you want to do.

Remember that *complete* kriya yoga practice includes all of the practices mentioned in *Patanjali's yoga-sutras* 2:1.

Read the article "Knowing That Which Alone is Real" in this issue of *Radiance* (pages 5 – 7). By expanding and clarifying your consciousness, you will soon outgrow and rise above ordi-

nary states of mind and consciousness.

I have read that, to progress spiritually, the ego must be gotten rid of. Is this true?

No. Only *egotism*, an inflated or exaggerated sense of self-importance should be renounced. Acknowledge that you are a spiritual being viewing events and circumstances with a sense of individual self-identity—which is necessary to have for the purpose of relating to outer events and circumstances.

When you meditate, transcend the sense of individual self-identity and abide in the pure-conscious essence of being.

I have so many family-related and work duties that it is hard for me to find time to study and meditate. What can I do about this?

Schedule at least thirty minutes a day for reading spiritual literature and another thirty minutes for meditation practice. You will be able to more easily attend to your duties. Cultivate the habit of waking up early in the morning. Devote the first hour to your spiritual self-care routine.

I sometimes allow myself to assume the mental attitudes and ideas of people with whom I associate, who are pessimistic and think that physical illness or other limitations are normal as the body gets older. What can I do to avoid being influenced?

Since you do not want to think and act like them, ignore their behaviors and comments. Be a good example for others. Think and live in ways that are best for you. Be so focused on accomplishing your meaningful purposes that you don't have time to associate with or listen to people who prefer to think of themselves as mere mortal creatures. Have as your ultimate aim the transcendence of all limitations.

I want to experience samadhi. Can you, or anyone, assist me to experience it?

Samadhi (from Sanskrit *sam*, "to bring together") occurs when attention and awareness are one with either an object of meditative contemplation (sound, light, etc.) or with one's essence of being. Oneness with a meditative perception of any kind is a preliminary stage of samadhi. Transcendent samadhi is not related to an object of perception.

Being with someone who is superconscious can be helpful. Even with that support, it will be necessary to nurture your powers of concentration and learn to remove your attention from ordinary states of mind and consciousness that keep your awareness confined and clouded.

Instead of thinking of samadhi as a state of consciousness to attain or accomplish, know it to be the natural state of the essence of your being which is now pure, serene, and whole. Contemplate (look at with alert expectation of discovery) that which you really are, and identify with it. Sooner or later, you will experience a spontaneous adjustment of viewpoint and be there. It will occur as a revelation.

Regarding the dissemination of kriya yoga teachings: did your guru have to confront any special challenges in doing this?

During his early years in the United States, in the 1920s, he first had to learn how to adapt and relate to our culture in order to teach effectively, which he did very quickly. Because he had a clear sense of his mission and was strongly motivated to accomplish it, he was able to influence many people in positive ways and to attract supportive circumstances.

He said that, through the years, one of the most difficult challenges for him was to attract competent people who could be trained to teach kriya yoga methods, and would be loyal to him and his mission, which he called "the work."

He attracted several people who said they wanted to work

with him, whom he trained to teach, who left to start their own independent organizations or returned to former, secular activities. Some who remained affiliated with him and had good communication skills did not really understand the essence of the teachings or allowed their egotism to dominate their thoughts and actions. A few men and women who were completely dedicated, whose lives were transformed by close association with him and their spiritual practices, stayed with him for many years and were very supportive and helpful.

Is another International Kriya Yoga Congress like the one that was held in March of last year in San Jose being planned?

We are thinking about scheduling it in Atlanta during late spring or summer next year (2008). We will start to publicize it one year in advance. It will be a weekend event: Thursday evening to Saturday evening. I will present a meditation seminar and conduct an initiation service. Some of our ministers and other special guest presenters will conduct classes and workshops.

By meditative contemplation on pure consciousness, all [higher] knowledge is revealed. By meditative contemplation on one's essence of being, knowledge of it is realized [experienced].
– Patanjali's yoga-sutras

Europe Schedules of My Meditation
Seminars and Kriya Initiations
Friday Evening Until Sunday At Noon

Germany: Aldersbach, Near Munich, April 13 – 15
Contact: Harald & Marlies Reiske. Tel: 0851 54283
Information on Web site: www.kriya-yoga.de

Italy: Near Genoa, April 20 – 22
Contact: Furio Sclano. e-mail: fsyukteswarji@yahoo.com

Private Retreats At CSA Headquarters
For Members and Kriya Initiates

Please note: these retreats are for intensive (concentrated) personal involvement. A study plan will be provided at the opening session. Rest more while you are here and avoid unnecessary social interaction with other participants. Note that during the third week silence will be observed.

May: 7 – 11 14 – 18 21 – 25 (Silent)
September: 10 – 14 17 – 21 24 – 28 (Silent)

Limited to 20 participants. Stay one, two, or three weeks.
Donation Basis. Reservations Required

Arrive Saturday or Sunday. Private Guest Rooms Provided
Prepare Your Own Vegetarian Meals

- One Hour Meditation 6 a.m. – 7 a.m.
- Class and discussion 7 a.m. – 8 a.m.
- Kriya meditation instruction and initiation for new applicants Tuesday mornings.
- Two hours of light work service daily (optional).
- Meditation 2:30 p.m. – 3:15 p.m.
- Free time for rest, private study, and reflection.

Center For Spiritual Awareness
P.O. Box 7 Lakemont, Georgia 30552

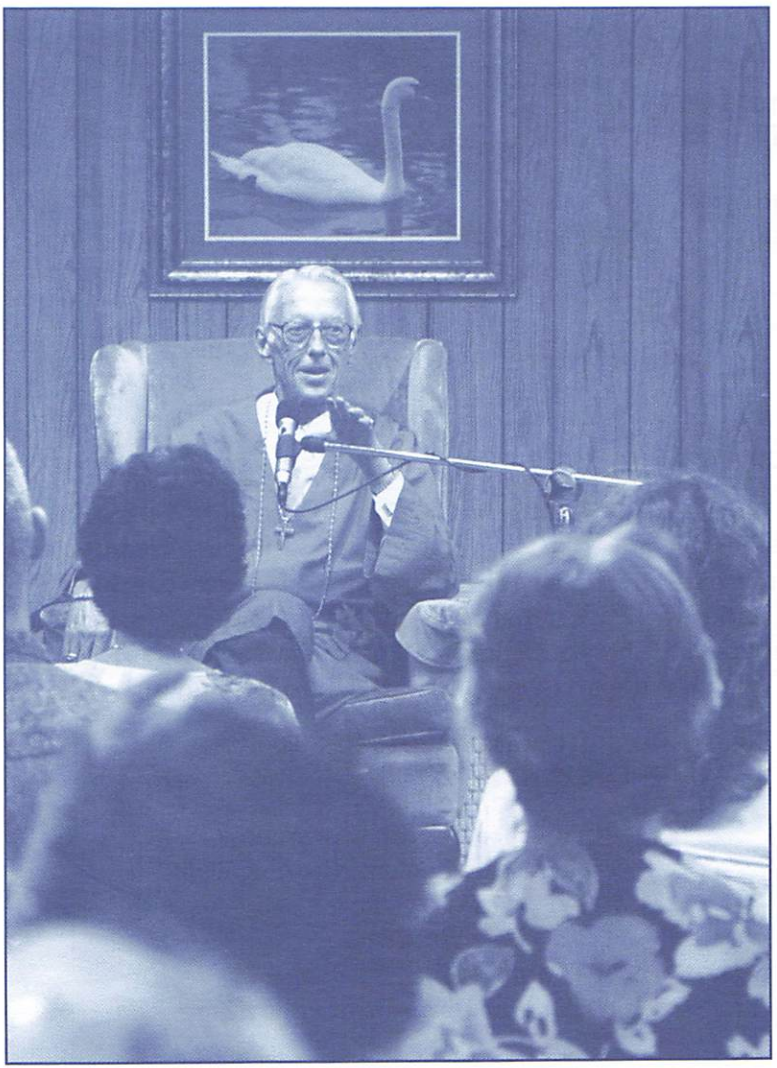
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560 e-mail: csainc@csa-davis.org
Internet Web Site: www.csa-davis.org

Schedules for our regular retreats open to everyone are published in Truth Journal and our newsletter.

RADIANCE

Published Quarterly for Kriya Yoga Initiates

July – September 2007



The devotee whose mind is disciplined, whose senses are controlled in the midst of activity and is free from attachments and aversions, is established in tranquility. Then peaceful, with all sorrows removed, the devotee's power of intellectual discernment is firmly established.
– *Bhagavad Gita 2:64,65*

Meditation practice becomes firm and steady by persistent, devoted endeavor. – *Patanjali's yoga-sutras 1:14*

Contents

The Eternal Way
Is Your Kriya Yoga Practice *Complete*? 3

Dialogue:
Philosophy, Traditions, and Practices of Kriya Yoga 7

---

copyright © 2007 by Center for Spiritual Awareness
Written by Roy Eugene Davis.
Published quarterly for initiates of the kriya yoga tradition as represented by Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, Paramahansa Yogananda, and their successors. Initiated members of Center for Spiritual Awareness receive this publication free. All other kriya initiates may subscribe.

1 year, in the U. S. $6.00.
Other countries, $8.00, includes airmail postage.

Center for Spiritual Awareness
P.O. Box 7 • Lakemont, Georgia 30552
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560
E-Mail: csainc@csa-davis.org
Internet Web Site: www.csa-davis.org

Is Your Kriya Yoga Practice *Complete*?

complete 1. Having all necessary parts. 2. Thorough. 3. Skillful and accomplished.

In Patanjali's yoga-sutras (2:1), *complete* kriya yoga practice is defined as self-discipline, profound Self-inquiry, and surrender to God. To surrender to God is to give up the *mistaken* sense of Self, which is necessary in order to realize (experience and know) our pure essence of being in relationship to the Infinite.

Complete kriya yoga is practiced to remove all obstacles to Self-and God-realization (yoga-sutras 2:2). The inner obstacles are psychological conflicts to be resolved and modified states of mind and consciousness to be purified or transcended. The outer obstacles are circumstances which may, if they are not related to with discernment or eliminated, cause mental or emotional unrest or distract attention from your endeavors to live effectively and attend to spiritual practices.

Most people who ask for kriya yoga instruction think that by learning the kriya pranayama meditation technique they will be practicing kriya yoga. They do not know that, for kriya yoga practice to be complete, they may have to make drastic changes in the way they think and act—especially when they ask to be initiated or to have a teacher-disciple relationship.

The average person's thoughts, lifestyle preferences, and actions are almost always completely opposite from how one who aspires to be spiritually awake should think, live, and act.

Meditation technique practice without the support of right thinking and living does not produce ideal results. That is why many initiates are not experiencing obvious spiritual growth. Even if their intentions are good, because they do not control their thoughts, moods, and behaviors, their awareness is confined by a false sense of Self and their behaviors are erratic.

Review Your Kriya Yoga Practice

- Do you understand the philosophical principles on which kriya yoga practices are based?

  Improve your understanding: Read *The Science of Self-Realization* (Patanjali's yoga-sutras with my commentary) and *Seven Lessons in Conscious Living*.

- Do you have a comprehensive understanding of how to practice the basic meditation techniques?

  Improve your understanding. Read the first part of *A Guide to Kriya Yoga Practice* and see the video in which I conduct a kriya initiation service.

- Are you somewhat confused because of mixing your studies of kriya yoga philosophical principles and practices with those of other systems, or mixing your meditation practices with other methods?

  Clarify your thinking. Focus on meditation routines that are most effective.

- Do you meditate every day to be proficient in experiencing superconscious states?

  Be alert and intentional when you meditate. Surrender to the process and persist until you are superconscious. Avoid being passive, or being preoccupied with thoughts, feelings, or pleasant meditative perceptions. Aspire to realize your pure-conscious essence of being.

- Do you spend too much time talking with others about superficial matters or nonuseful socializing instead of living your life with purposeful intention?

  Whether you are physically young, or older, remember that the purpose of your current incarnation is to awaken to Self- and God-realization and liberation of consciousness. Don't waste your time, vital resources, and opportunities.

- When you are engaged in everyday activities and personal relationships, are you always alert and Self-knowing?

  Avoid over-identification with events and circumstances by being a Self-aware, Self-reliant observer. Appropriately relate to others without allowing sentiment or emotions to interfere with reason and common sense.

- Do you always accurately discern the truth regarding what you think about or see?

  Misperceptions are illusions: false ideas or opinions. Discard illusions that you have. Use your powers of reasoning, intelligence, and intuition to know what is true or real.

  The primary illusion to see through and rise above is the mistaken notion of being an individual unit of consciousness independent and separate from the one Reality. When this is accomplished, Self-realization is effortlessly actualized.

- Do you monitor and control your thoughts, emotions, and sensory urges?

  Mastery of attention, thoughts, emotions, moods, senses, and behaviors is essential for complete kriya yoga practice. The key to such mastery is to rise above ordinary states of mind and consciousness. When you are established in Self-knowing, it is easy to wisely think, feel, and behave. Until you are always Self-determined, use reason and will power to avoid doing what is not for your highest good.

- Are your behaviors always conformed to your aspirations to be spiritually awake?

  Cultivate even-mindedness, harmlessness, truthfulness, and honesty. Conserve and wisely use your mental powers and vital forces. Use material things without being tenaciously attached to them. Adhere to regimens of holistic self-care practices for your total health and well-being. Do what is essential to do. Avoid nonessential matters.

- Do you financially (or in other ways) assist and support the teaching endeavors of your guru or the organized activities which nurture and encourage you on your spiritual path?

  Doing this will help to keep you attuned with your teacher, enable you to keep your thoughts, emotions, and behaviors well-organized, provide you with a sense of purpose in life that is more meaningful than only secular concerns, and help others to be spiritually educated and inspired.

  Participation should be regular, thoughtful, appropriate, generous in accord with your means, and selfless.

Selflessness purifies the ego, improves psychological health, and allows authentic spiritual growth to progressively occur. Egocentric attitudes and behaviors confine awareness, cause psychological problems, and obstruct spiritual growth.

In this kriya yoga tradition, it is said that all actions should be performed without mental or emotional attachment to the results. Anxiety (excessive concern and worry) regarding the outcome of what is done produces stress and causes mental and emotional unrest. The positive results of complete kriya yoga practice are experienced when all of the recommended lifestyle guidelines are integrated with everyday activities.

Paramahansa Yogananda exhorted his disciples to be one hundred percent committed to the kriya yoga path. His total commitment was demonstrated by his words and actions.

Your spiritual evolution can be quickened by concentrated endeavor.
– Paramahansa Yogananda

For those who aspire to samadhi [oneness-consciousness], progress is in accord with their endeavors; whether of mild, medium, or extreme intensiveness. *– Patanjali's yoga-sutras 1:22*

Meditation is spontaneously experienced when we are aware of the reality of God within us—when our awareness is purified by freeing it from all concepts of duality and smallness. *– Lahiri Mahasaya*

Dialogue

Philosophy, Traditions & Practices of Kriya Yoga

Readers are invited to send questions, inquiries, or comments which may be used in future issues. By regular mail, fax 706-782-4560, or e-mail csainc@csa-davis.org

I seem to be in a constant, contemplative mood regardless of what I am doing. Is it still necessary to sit to meditate?

While it is good to be in a constant contemplative state of awareness, it is also helpful to remove attention from outer conditions and cultivate refined superconscious states. Saints who are in a constant state of God-communion meditate to be alone with the Infinite. Since they consider meditation to be of value, so should you.

Have you accomplished all that can be accomplished? Are you fully, spiritually awake? Are your powers of intellectual discernment and intuition fully developed? Can you function skillfully and effectively? Are you aware of having limitations of any kind? While you are still awakening and learning, ask: What more should I experience, know, or do? Ask this from time to time until you are certain that there is nothing more for you to experience, know, or do.

How often should kriya pranayama be practiced?

It can be practiced once or twice a day. If practiced twice a day, early morning and evening are recommended. During a secluded retreat or when you are not too involved with duties, it can be done three times a day by adding a session at noon.

Sri Yukteswar wrote that cleansing of the channels (*nadis*) through which life forces flow, and refinement of the nervous system and brain that might ordinarily occur in one month of wholesome, natural living could be accomplished with twelve

kriya pranayamas. Paramahansa Yogananda said that one kriya pranayama could produce the transformative benefits of one year of natural evolution. Sri Yukteswar's comment was for individuals whose practice is methodical, but not intensive; Paramahansa Yogananda's was for those whose practice is concentrated. When the currents in the spine are sufficiently aroused, they may continuously circulate even when one is not practicing kriya pranayama or meditating.

Is it better to do joyti mudra after the first kriya technique or after doing the higher kriya techniques?

The recommended way is to practice kriya pranayama, sit in silence for a while, then do joyti mudra and meditate in the Om vibration. Practice other kriya techniques later during the same meditation session if you are inclined to do so.

I occasionally pray to one or more of the gurus for assistance in everyday matters, yet seldom have a response. Why isn't the help I ask for forthcoming?

1) Improve the way you pray. 2) Learn to help yourself.

Pray *in* the Reality referred to as God. When you pray *to* a saint or spiritually enlightened being, your concept of the one to whom you pray is a point of contact with the Source. Avoid wanting to have a childish, dependent relationship with God. Don't think that fortunate events indicate that a saint, or God, is helping you—or that discordant circumstances are allowed to prevail to test your faith. Pray effectively by assuming the *consciousness* and *feeling* of *having* what you want or need, *believing* that you *have it.*

Acknowledge the potential within you to have the kind of life you want to have and creatively use your powers and abilities.

In yogic literature, extraordinary powers of perception and exceptional functional capacities of spiritually awake people are described. One of them is the capacity to have desires fulfilled by

effective actions, gentle intention, or attraction.

Skillful actions cause corresponding, desired effects.

Gentle intention influences Cosmic Mind and cosmic forces which can produce the desired results.

A *consciousness* and *conviction* of *having* what is wanted or needed attracts supportive events and circumstances.

Consider effective living to be helpful spiritual practice.

I am retired. Most of the time my life is well-ordered and I am focused on doing things that are positive and enjoyable. Once a year, for two weeks I visit friends in a distant city where I used to live. While with them, I allow myself to fall back into former, nonuseful modes of thinking and behavior. When I get back home, two or three weeks of effort are required for me to resume my useful lifestyle routines. Any suggestions?

When you visit your friends, privately maintain your daily schedule of meditation. If you are not able to do this, see your former companions only briefly, or not at all. Decide what is important for your spiritual well-being. Live the remainder of your present incarnation with diligent, right endeavor.

I understand that the universe and everything in it is in God's mind. I am not sure why this is so. To say that life is a cosmic play or drama doesn't seem satisfactory. Why can't we just rest in God?

Describing the processes of life as a play or drama is a way of saying that what appears, and happens, is produced by one Reality. People who are spiritually awake say that we *can* rest in God where we are by being conscious of our real nature in relationship with God. We can rest in God beyond time and space after departing from this physical realm. When one is highly Self-realized, unwanted future involvements with objective cosmic processes can be avoided.

Manifestations and dissolutions of universes are periodic

events that occur because of the inherent inclination (not a need or desire) of supreme Consciousness to be expressive. The duration of the universe in our space-time continuum has been estimated to be more than three hundred trillion years.

In a misguided attempt to provide a simplistic explanation for the existence of universes and living things, some people have said that God does it for enjoyment—which is not true. Nor do souls have to incarnate to "work out their salvation." The only way I know to fully understand how and why universes are produced is to be so Self- and God-realized that processes that produce and dissolve them can be clearly seen from a cosmic conscious point of view.

When a universe dissolves, fine cosmic forces are dormant in the field of primordial nature (Om with space-time) until an impulse to emanate another universe is influential enough to restart the manifestation process.

It seems that if one is born in an era of global enlightenment, it would be easier to be Self-realized; if born in a Dark Age, it would be more difficult. It doesn't seem realistic to have faith in an emergence of a future era of enlightenment if another Dark Age will eventually occur.

Souls born during an era of global enlightenment are usually more spiritually awake. Souls born during an era of confusion are usually less spiritually awake. One theory about reincarnation is that souls are inclined to incarnate in environmental circumstances that are compatible with their mental states and states of consciousness.

Regardless of physical conditions that prevail, one who aspires to be spiritually awake can learn to do it. Practice of kriya meditation methods can rapidly produce changes in the brain and awareness that would ordinarily occur in a longer course of time if they are not practiced.

I am healthy, usually happy, have a good job, my relationships are good, and my meditation practice is enjoyable. I'm not as financially comfortable as I would like to be. I think I have a subconscious resistance to having an abundance of money and other necessary material resources. What can be done about this?

Examine your deeper thoughts and feelings about money and other material resources. Do you think that it is all right for you to have these things? Were you ever told—or do you think or feel—that you can't have them or that wanting to have them is a materialistic desire? Are you reluctant to be responsible for having them or feel that wanting them is not a "spiritual" desire? Do you wisely use the things you have now? What will you do with the money and other material things that you want to have? Can you "see" yourself prosperous and freely expressive? Can you expect a continuous flow of good fortune and feel good about it?

See and feel yourself abiding in the wholeness of life as a unit of one Reality. At the deepest level of your being you are one with the Source of everything. That Source can and will provide for you as you become more conscious of it, rely on it, and make yourself receptive to having an abundance of material resources.

When you meditate, concentrate on being superconscious and abide there for a while. Before coming out of meditation, imagine that you are floating in the Om vibration and are one with it. See and feel that you are prosperous and free, then maintain that consciousness of "having" and of being free after you meditate. Think, feel, and act from that consciousness and conviction of being prosperous and free.

Banish the mistaken belief that there is a separation
between spiritual and material realities.
– Paramahansa Yogananda

How it is possible to not have attachments and still effectively relate to others, things, and events?

It is natural to have caring relationships with others and it is necessary to appropriately relate to material things and the events that occur. It is not spiritually useful to be so strongly attached to others or to material things that you are mentally or emotionally dependent on them.

Allow others the freedom to express and to grow in ways that are for their highest good. Wisely use material things that you have or acquire that enable you to be comfortable and to accomplish your purposes in life.

Unless you are a monastic, renunciation does not mean to avoid wholesome relationships or to deny yourself the things that you need or the experiences that will enhance your life and the lives of others. What is to be renounced is the inclination to tenaciously grasp at relationships and things.

Calmly view events that occur. If they are supportive of you, thankfully accept them. If they are unpleasant, refuse to be mentally or emotionally disturbed. Learn to be inwardly peaceful in all circumstances. Be cheerful and optimistic. Go forward with well-reasoned intention.

Explain what is meant by not mixing kriya yoga practice with studies of other philosophical systems and meditation practices. Isn't it helpful to have a universal outlook?

Yes, it is good to know about and respect the philosophical views and spiritual practices of others. Avoid confusion by not trying to integrate beliefs and opinions with the valid or well-reasoned knowledge that you have, and avoid being distracted from your spiritual practices. When reading or hearing something that doesn't seem to be true, rely on your own powers of discernment. To improve your understanding, do the research that may be necessary. Discover for yourself what is true and discard all that is not true. You will then know the facts of life

rather than be inclined to naively believe what others say.

When a philosophical concept is not understood, examine it until your understanding is accurate. When the meanings of words are not fully comprehended, use a dictionary.

Paramahansa Yogananda advised his students to occasionally visit other churches and spiritual centers to be informed about what others believed and what their spiritual practices were like. Each church (now called a temple) that he founded in Los Angeles and San Diego, California, in the early 1940s, were advertised as a "church of all religions." He wanted people to know that he emphasized the timeless, universal truths and spiritual practices that all authentic religious movements acknowledge.

At CSA headquarters, the Shrine of All Faiths meditation temple has seven stained glass windows which acknowledge major world religions. In the meditation hall, several ritual items used by adherents of Christianity and Sanatana Dharma (Hinduism) are displayed. A large, bronze Buddha statue is also in the meditation hall. Outside, at various places on the grounds, retreat participants and visitors see statues of Jesus, St. Francis, and other significant icons.

Our teaching emphasis is kriya yoga—the complete, direct way to awaken to Self- and God-realization. To have a formal affiliation with a traditional religious system, or not to have it, is a matter of personal preference. The practices that enable people to most easily fulfill their spiritual destiny is right for them. What is not helpful should be discarded. Erroneous beliefs will be replaced with transformative insights as Self- and God-realization blossoms.

Lahiri Mahasaya initiated Hindus, Christians, and Muslims. Most of his disciples were, like him, married, with family and community responsibilities. The only requirement was that a person who asked for initiation had to be sincerely interested in learning and practicing kriya yoga. Initiated disciples were instructed to privately meditate on a regular schedule and not

to talk to others about their spiritual practices.

If kriya pranayama is not easy to practice because of breathing difficulties or irregular heart rhythms, what else can be done during meditation practice.

Use any procedure that is comfortable to use. Pray. Use a Mantra. Chant Om at the chakras. Listen to the Om vibration and expand your awareness in it. Abide in the crown chakra while contemplating pure consciousness. Dissolve ego-sense; feel that you are free in space. When you are not meditating, be conscious of your essence of being and your relationship with the Infinite. You will become cosmic conscious.

I would like to tell some of my friends about kriya yoga, to be of help to them and perhaps benefit from their spiritual companionship. Most of them do not seem to be interested.

When you know they are interested, give them a sample issue of *Truth Journal* and *Seven Lessons in Conscious Living* and/or *Paramahansa Yogananda As I Knew Him*. There is no need to try to persuade anyone. Let them respond only if they are inclined to do so. Even without the companionship of like-minded friends, privately study and meditate. The support of others is not necessary. Rely on the Source, of which you are a pure-conscious unit, for support. Go to the core of your being; be anchored in that realization.

The only companionship that is of real value is *sat* (truth) *sanga* (companionship). To have friends who like to talk about spiritual matters and socialize while doing little or nothing to clarify their awareness and rise above ordinary states of mind and consciousness is not spiritually beneficial. While honoring the innate, divine nature of everyone, be true to yourself by doing what you know to be best for you to do.

I know there is a Power that enlivens the universe, but am not able to effectively relate to it. I know the spiritual and mental

laws of cause and effect, but am not able to use them.

Learn to relate to the one Reality by acknowledging your relationship with it, improving your understanding of it, and improving your ability to elicit superconscious states.

Don't try to *use* the spiritual and mental laws of cause and effect; cooperate with them. The more spiritually conscious you are, the more frequent will be your experiences of events and circumstances that are timely and ideal. Your habitual mental attitude, thoughts, desires, feelings, and intentions interact with cosmic mind which is responsive to them. Clarify your awareness and monitor and choose your mental outlook, thoughts, desires, feelings, and intentions. You will then know how these laws of cause and effect effortlessly operate. You will discover that they are universal and impersonal. Anyone can learn to *cooperate* with them.

I am firmly resolved to be Self-realized in my current incarnation. Besides attending to my spiritual practices and personal duties, what else can I do?

Improving your powers of perception and capacities to live effectively will also quicken your spiritual awakening.

Acquire new skills—learn another language. Sing, chant, or play a musical instrument. Swim, play golf or tennis, and enjoy physical activities that enhance your awareness and improve mind-body coordination. Doing these things will keep you mentally alert and improve the capacities of your brain to process perceptions and higher states of consciousness.

The liberated Self abides in pure consciousness. One Reality is then known and the universe and its processes are seen as self-referring actions of that Reality.
– Patanjali's yoga-sutras 4:36,37

Private Retreats At CSA Headquarters
For Members and Kriya Initiates

Please note: these retreats are for intensive (concentrated) personal involvement. A study plan will be provided at the opening session. Rest more while you are here and avoid unnecessary social interaction with other participants. Note that during the third week silence will be observed.

2007 September private retreats
September: 10 – 14 17 – 21 24 – 28 (Silent)

2008 May private retreats
May 5 – 9 May 12 – 16 May 19 – 23 (Silent)

Limited to 20 participants. Stay one, two, or three weeks.
Donation Basis. Reservations Required

Arrive Saturday or Sunday. Private Guest Rooms Provided
Prepare Your Own Vegetarian Meals

- One Hour Meditation 6 a.m. – 7 a.m.
- Class and discussion 7 a.m. – 8 a.m.
- Kriya meditation instruction and initiation for new applicants Tuesday mornings.
- Two hours of light work service daily (optional).
- Meditation 2:30 p.m. – 3:15 p.m.
- Free time for rest, private study, and reflection.

Center For Spiritual Awareness
P.O. Box 7 Lakemont, Georgia 30552

Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560 e-mail: csainc@csa-davis.org
Internet Web Site: www.csa-davis.org

Schedules for our regular retreats open to everyone are published in Truth Journal and our newsletter.

RADIANCE

Published Quarterly for Kriya Yoga Initiates

October – December 2007

Sri Yukteswar and Paramahansa Yogananda. *circa 1935*

CSA Ministers and Meditation Group Leaders Training Program – page 14

The Second International

KRIYA YOGA CONGRESS & MEDITATION SEMINAR

WITH ROY EUGENE DAVIS
AND SPECIAL GUEST PRESENTERS

2008 · August 28 – 30 · Thursday – Saturday

Atlanta Marriott Century Center Hotel

2000 Century Boulevard NE · Atlanta, Georgia

Sponsored by Center for Spiritual Awareness

All Welcome Donation Basis *Reservations Required*

Meditation Seminar and Kriya Yoga Initiation

Afternoon and Evening Lectures and Workshops

Ayurveda – Yoga Sutras – Neuroscience

Interactive Panel Discussions

Devotional Chanting

Early Morning Meditation

Hatha Yoga and QiGong

Supportive Spiritual Friendships

Vegetarian Banquet & Special Program

Request 2008 Kriya Congress brochures to give to your spiritual friends from:

Center For Spiritual Awareness
PO Box 7 Lakemont, Georgia 30552

706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560 e-mail: csainc@csa-davis.org
Information is on our web site: www.csa-davis.org

To you who do not dispute this teaching, I will now declare this secret knowledge, which, by knowing, you shall be released from all error.

This knowledge, a supreme purifier in accord with the way of righteousness, is easy to practice. – *Bhagavad Gita 9:1,2*

The Eternal Way
Authentic Spiritual Growth is Always Transformative 4

Practice
Review of Kriya Meditation Techniques 7

Dialogue:
Philosophy, Traditions, & Practices of Kriya Yoga 11

CSA Ministers & Meditation Group Leaders Training Program 14

2008 Private Retreats Back Cover

Frequently visit this Internet web site: **www.csa-davis.org**
Streaming videos, updated news, photos, books and articles, on-line ordering of books, DVDs and CDs.

---

copyright © 2007 by Center for Spiritual Awareness
Written by Roy Eugene Davis.
Published quarterly for initiates of the kriya yoga tradition as represented by Mahavatar Babaji, Lahiri Mahasaya, Swami Sri Yukteswar, Paramahansa Yogananda, and their successors. Initiated members of Center for Spiritual Awareness receive this publication free. All other kriya initiates may subscribe.

1 year, in the U. S. $6.00.
Other countries, $8.00, includes airmail postage.

Center for Spiritual Awareness
P. O. Box 7 • Lakemont, Georgia 30552
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m. Fax: 706-782-4560
E-Mail: csainc@csa-davis.org
Internet Web Site: www.csa-davis.org

Authentic Spiritual Growth is Always Transformative

Until your Self-realization is permanent and flawless, positive changes in your mental states, states of consciousness, and personal circumstances should be continuously experienced.

When your spiritual growth is authentic:

- Your mind is peaceful and your emotions are calm.
- Your awareness is clear and expanded.
- You are always optimistic, energetic, and skillfully effective in attentive performance of duties.
- Troublesome conditions are absent or are easily resolved.
- Meditation practice is enjoyable and soul-satisfying.
- Your comprehension of higher realities and your relationship with the Infinite steadily improves.
- Your aspiration to be fully enlightened does not waver.

Two ways to be Self-knowing are by 1) improving your powers of intellectual discrimination until you can accurately know the difference between what is true and what is not true about what you think or observe; 2) acquiring proficiency in eliciting meditative superconsciousness and maintaining a clear state of awareness at all other times.

It is easier to be intellectually discerning and to meditate effectively when you are mentally calm, emotionally stable, and psychologically healthy. Actualize these conditions by nurturing inner contentment in all circumstances, rational thinking, and weakening and dissolving mental and emotional conflicts.

Although it is possible to have glimpses of higher realities and episodes of transcendence before psychological transformation is complete, it is not possible to have constant knowledge of higher realities or to be permanently Self-realized until flawed

mental and emotional conditions are removed.

There are no external obstacles to your spiritual growth; if obstacles exist, they are in your mind and consciousness. When your mind and consciousness are purified, spiritual growth can spontaneously (without effort) occur.

Remember that Self-realization is not a state of consciousness to be attained; it is naturally evident when the wavelike movements and changes (Sanskrit *vrittis*) in your mind and awareness cease. These movements and changes can be calmed by dispassionate (unemotional) observation of them, detaching attention from them, and attentive meditation practice.

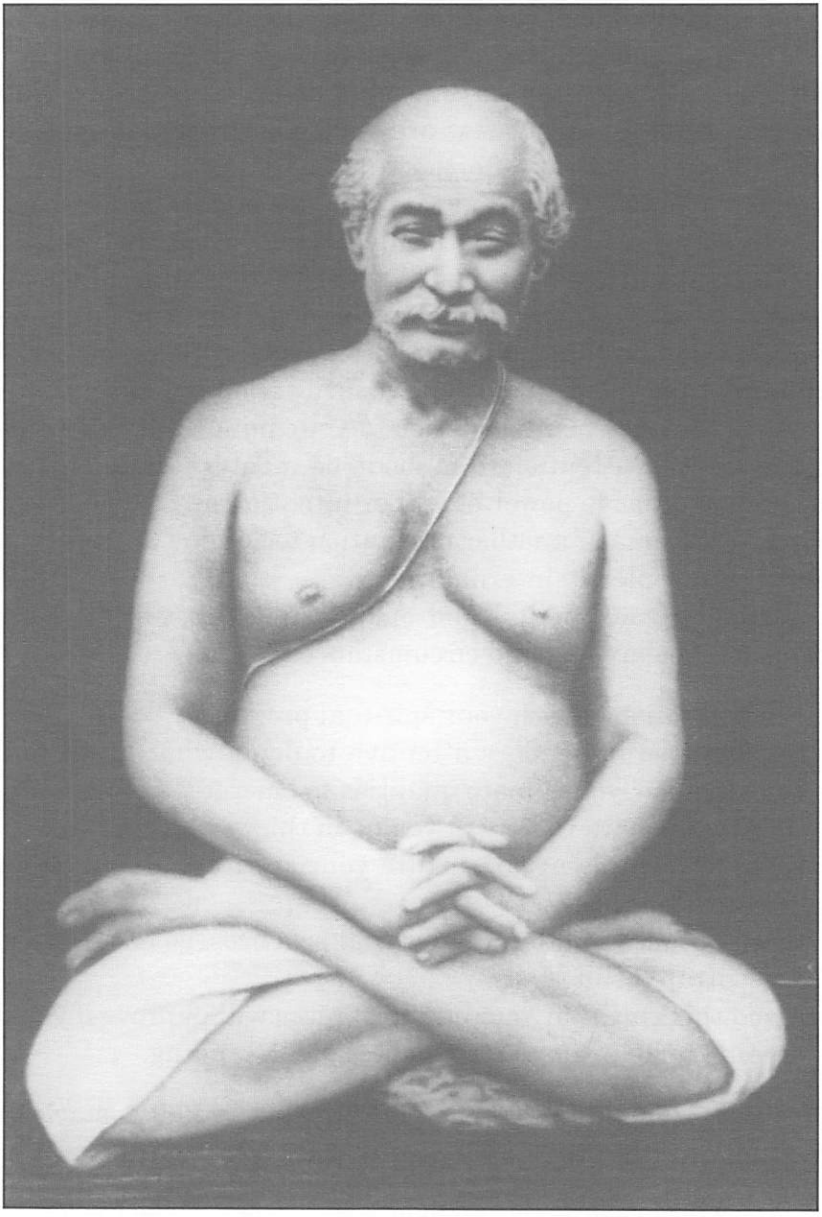
As a spiritual being superior to your mind, you can choose to remove your attention from modified mental states. This can be done by decisive power of will or intention and by practicing kriya pranayama or another meditation technique until your attention is completely internalized.

Examine your mental and emotional states, states of consciousness, behaviors, and circumstances:

- Are you satisfied with your spiritual progress?
- Do you need to be more attentive to doing what needs to be done to allow your innate qualities to emerge?
- How many more years will you be in this world?
- What are you doing to nurture your spiritual growth to the fullest extent possible?
- Firmly committed to your spiritual practices, go forward with concentrated endeavor.
- Avoid thinking that your circumstances will improve if you do nothing to help yourself to higher understanding.

Effectively applied kriya yoga practices remove all obstacles to spiritual growth (Patanjali's yoga-sutras 2:2).

> You will only be on this earth for a little while. Make friends with God now, while you have that opportunity.
> – *Paramahansa Yogananda*



Lahiri Mahasaya

Practice

Review of Kriya Meditation Techniques

The meditation methods taught by the gurus (teachers) of our kriya yoga tradition produce satisfying results when they are regularly practiced. Remember, as Paramahansa Yogananda often said: "Meditation techniques are only tools to be used until desired results are had; they can then be disregarded."

Be intent on having a clear state of awareness rather than being preoccupied with methodical practice of meditation techniques. They are referred to as psycho-physiological techniques because by calming physical states they allow the psyche (soul) nature or essence of being to be directly experienced.

Meditation Mantras

New meditators are taught to use mantras (words or sounds) to focus attention. Two mantras that can be used are *hong-sau* (pronounced hong-saw) and *so-hum*. Use one of them. It is best to use the same mantra until your meditation practice is well established.

Sit upright, poised and relaxed. Put your attention in the front part of the brain. Observe the natural flow of your breathing. With inhalation mentally chant *hong*; with exhalation mentally chant *sau*. Stay with the mantra until your mind is calm and your awareness is clear, then disregard the breath and let the mantra fade away. Put your attention in the higher brain (crown chakra) and sit for a while in the calm state of awareness. Then listen to subtle inner sounds as described below.

Meditating In Om

The evidential indication of Iswara [the aspect of supreme Reality that regulates cosmic forces] is Om. Meditation on Om brings forth knowledge of it and culminates in Self- and God-realization.

– Patanjali's yoga-sutras 1:27,28

Om is the vibration of the power of supreme Consciousness pervading the universe. Keep your attention in the crown chakra. Listen in your ears and around your head until you hear a subtle sound frequency. You may first hear a mixture of subtle sounds. Listen until the sound is constant, then merge with it and expand your awareness in it. Contemplate the source of Om, then go beyond Om and experience pure awareness.

Maha Mudra

maha Great. **mudra** General meaning: hand gestures when practicing hatha yoga methods or meditation techniques.

This is an optional technique: it is not easy for everyone to do. If you use it, do it just before sitting to meditate. If you practice a hatha yoga routine before meditating, practice maha mudra last, then sit upright and meditate.

Sitting on one foot (between the genitals and anus) extend the other leg forward. Inhale, exhale. Contract the anal sphincters (muscles), inhale using the kriya pranayama breathing method and pull the current to the spiritual eye. Drop the head forward on the chest, reach forward, grasp your foot and stretch the spine. Sit upright, relax, exhale and let the current descend. Change leg positions and repeat the process. Extend both legs forward and repeat the process. Assume a meditation posture, on the floor or in a chair, and proceed to meditate.

Contracting the anal sphincters and dropping the head down to close the throat are bandhas (locks) that help life force to be controlled. Maha mudra practice enables one to be more conscious of the spine and encourages an upward flow of life force in sushumna (radiant path) in the spine.

Kriya Pranayama

pranayama *Pran*(a) life force; *ayama*, not restrained; free flowing. *Note:* When the first word of a compound (combined) Sanskrit word ends in *a*, the *a* is silent. The *a* before *yama* (restraint) means "not."

Some yogis offer prana into apana and apana into prana, restraining them, intent on neutralizing their flows. – *Bhagavad Gita 4:29*

Of the five aspects of life (soul) force, *prana* governs inhalation, *apana* governs exhalation and elimination of waste products. The other three aspects of life force 1) pervade the body; 2) regulate metabolism; 3) flow upward.

By first restraining ordinary movements of life force in the body, then practicing kriya pranayama, life forces can then be allowed to flow freely.

To practice kriya pranayama, sit upright. Feel your spine and mentally picture a channel within it through which life force will flow. Inhale, exhale. Mildly contract the throat to somewhat close it. Inhale with a suction effect in the throat and feel a cool current of life force being pulled up through the spine from the bottom of spine to the spiritual eye center. Pause for a moment, exhale and feel a soothing warm current flowing back through the brain and down the spine. Pause for a moment, then continue the process: pulling the cool current up through the spine with inhalation and letting a warm current descend when you exhale. You will be inhaling and exhaling a little more deeply than you usually do, and a little more slowly. With practice, a comfortable rhythm will be established, neither breathing too fast nor too slow. Conclude kriya pranayama practice by bringing the current up to the spiritual eye, then to the crown chakra. Stay in the crown chakra and sit in the deep silence.

Novice kriya pranayama practitioners are advised to practice 14 repetitions. After a few months of practice, do as many repetitions as are comfortable to do, without straining or trying too hard. Conclude kriya pranayama practice by resting in the crown chakra. Contemplate your pure essence of being and oneness with supreme Consciousness of which you are a unit.

Jyoti Mudra

jyoti Light.

After doing kriya pranayama and sitting in the silence, practice jyoti mudra. Cover your eyes with your hands; close your ears with your thumbs. Inhale, exhale. Inhale, pulling the current up through the spine to the spiritual eye. Hold the current there while holding the breath. Looking in the spiritual eye, mentally chant "Om, Om, Om, Om, Om" while endeavoring to see into and through it. When it is necessary to breathe, exhale and let the current descend. Still looking into the spiritual eye, pause for a few moments until you are comfortable, then repeat the process. Do it two or three times. The last time you do it, keep the current in the spiritual eye, exhale and disregard the breath. Continue to chant Om at the spiritual eye, then cease mental chanting and listen to Om.

Put your arms down and continue to meditate in the deep silence for as long as you are inclined to do so.

Meditation Routines

Before meditating, mentally acknowledge our lineage of gurus. If you want to pray to invoke an awareness of the omnipresent Reality commonly referred to as God, do so. Your prayer can be an audible or mental request. Feel the response. Paramahansa Yogananda advised disciples to pray *in* God.

Feel that you are in an ocean of pure Consciousness when you are meditating. Use kriya pranayama, be still for a while, then use jyoti mudra. During an extended session, if you are too passive or inattentive, use a mantra or listen to Om to focus your attention. A mantra can also be used at other times when you sit for a few minutes to calm the mind.

If you can easily meditate when you first start to practice, let the process flow. Use kriya pranayama later during the session to enliven the chakras and improve your concentration.

Send your questions and inquiries for possible use in future issues to Center for Spiritual Awareness, or e-mail csainc@csa-davis.org

I enjoy practicing kriya meditation techniques. I don't yet feel an obvious surge of current in the spine during kriya pranayama. What can I do to feel the current moving?

Practice a hatha yoga routine that stretches the spine and makes it more flexible, or some other simple stretching movements. When doing kriya pranayama, feel your spine. Feel that you are breathing through the central pathway in the spine as you bring the current upward with inhalation and let it flow down with exhalation. Even if you don't actually feel a surge of current, kriya pranayama will internalize your attention and calm the mind.

After practicing a meditation technique, I keep my attention and awareness in the crown chakra. What should I do then?

Abide there. Be alert and attentive. If you patiently sit long enough, meditation will flow naturally. Listen to Om (or try to). Aspire to be fully awake and experience pure consciousness. If random thoughts persist, ignore them.

Because of preoccupation with metaphysical study and meditation practice, I don't have much interest in ordinary mundane circumstances or in doing things that seem important to most people I know. What should I do now?

You don't have to do what others do. Do what you think you should do. Attend to necessary duties and have some projects that are worthwhile. Choose activities that are constructive. Do what will enhance your life and be of value to others. Integrate your spiritual practices with your everyday life. While engaged

in useful activities, be Self-aware and attentive at all times and in all situations.

Spiritual aspirants who want to have ordinary (unexceptional) circumstances and relationships while hoping to experience spiritual growth are inclined to remain ordinary.

I think I have good understanding of my true nature, yet have not been able to be as successful as I would like to be in living a well-balanced, satisfying life.

Imagine circumstances as you would like them to be, then do what must be done to allow them to manifest. "Doing" can include effective actions as well as being receptive to good fortune that you can attract by being optimistic and having faith that the universe will provide for you. Until you transcend this and all other realms, you will have to relate to space, time, and all other characteristics of nature. You can have a well-balanced, satisfying, spiritually conscious life while you are in this world or elsewhere. Bring forth and use your innate capacities to be as functionally successful as you can be. Doing this will enable you to experience rapid spiritual growth. Actualize (make real by intentional thoughts and decisive actions) your potential to be fulfilled in all ways.

Have some of your brother and sister disciples, who were with Paramahansa Yogananda when you were with him, awakened to Self-realization?

A few have made good progress. Some of them lost interest in spiritual practices and returned to ordinary ways of thinking and living. Others who continued their spiritual practices were not able to comprehend higher realities or to believe that they were capable of being Self-realized.

To be Self-realized, it is necessary to "see through" or rise above the mistaken sense of self-identity: to change one's point of view from being confined to being unconfined. My guru often

said that to be Self-realized, the knowing of one's true nature has to be improved. Having intellectual knowledge that we are spiritual beings is helpful: authentic experience of what we are is Self-realization. When Self-realization is authentic, we no longer have any erroneous beliefs or opinions and we are able to accurately discern what we observe or examine.

When we are first Self-realized, a few erroneous beliefs may be had and some troublesome subconscious conditions may yet be influential. When erroneous ideas are discarded and troublesome subconscious conditions are neutralized, Self-realization can constantly prevail. When the mind is illumined and our awareness is always clear, we are liberated. Liberation of consciousness can occur in one incarnation.

Did we choose to be individualized as units of pure consciousness and to be involved with mundane circumstances?

Units of pure consciousness were individualized when the radiant field of supreme Consciousness blended with the field of primordial nature (Om with space, time, and cosmic forces). When they are individualized, some units (souls) become more involved with mundane circumstances because of the influence of inertia. Units that are only partially involved with mundane circumstances may become more involved because of curiosity, or inability to maintain a Self-aware state of consciousness.

Individualization of units of supreme Consciousness is necessary for life to express and evolution to occur in fine, subtle, and gross realms.

All units of supreme Consciousness eventually have their awareness restored to their original, pure wholeness. When one is inclined to be spiritually awake, practices that make it easier to be fully awake can be learned and applied. Until the inclination to be spiritually awake is compelling, souls tend to wander aimlessly in space and time.

2008 September 1 – 5 Training Program
Center for Spiritual Awareness Headquarters
No Fee or Donation
Reservations Required

For CSA Ministers and Meditation Group Leaders
and kriya yoga initiates who sincerely want to serve
the cause of individual and planetary enlightenment

You will learn how to represent our teaching tradition in a mature, responsible, effective way. In 1951, I heard Paramahansa Yogananda say that, soon, millions of people would want to be Self-realized and there would not be enough qualified teachers to teach them.

When my guru prepared to leave India to come to America, Babaji told him that kriya yoga would spread throughout the world. We now have to make these teachings more widely available to sincere truth seekers who can benefit from them.

This program is only for persons who will faithfully represent our teaching emphasis. It is not for those who want to learn how to start or improve their own ministry activities or want to mix kriya yoga teachings and practices with other philosophical systems or methods.

It will begin Monday morning after the 2008 August 28 – 30 Kriya Yoga Congress in Atlanta. Come to CSA headquarters in Lakemont Sunday, August 31.

Vegetarian meals and CSA guest house rooms provided.
Comfortable motels are in nearby (10 miles) Clayton, Georgia,
if you prefer motel accommodations.
America's Best Value Inn 706-782-4702
Quality Inn 706-782-2214

Reservations:

Mail the form on the facing page to reserve your participation only when your travel plans are firm.

New Applicants:

Provide the requested information.

CSA Ministers & Meditation Group Leaders Training Program
2008 September 1 – 5 (Monday morning – Friday noon)

Reservations

Name _____

Address _____

_____

Phone _____ e-mail _____

CSA minister [ ] CSA meditation group leader [ ] New Applicant [ ]
Prefer a guest house room at CSA [ ] Will stay at a motel [ ]

Below: for new applicants only.

[ ] I would like to be a teacher-representative of CSA. I am willing to learn and to follow the teaching guidelines.

[ ] I am a Center for Spiritual Awareness member

When initiated _____

by Roy Eugene Davis [ ] or _____

Male [ ] Female [ ] Age ____ Are you in good health? _____ If not in good health, explain: _____

Profession or work _____ Retired [ ]

Other religious or metaphysical studies and practices:

_____

_____

_____

Special knowledge, training, or skills _____

_____

_____

Center for Spiritual Awareness
PO Box 7 Lakemont, Georgia 30552-0001
Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m. Fax: 706-782-4560
e-mail: csainc@csa-davis.org www.csa-davis.org

Private Retreats At CSA Headquarters
For Members and Kriya Initiates

Please note: these retreats are for intensive (concentrated) personal involvement. A study plan will be provided at the opening session. Rest more while you are here and avoid unnecessary social interaction with other participants. Note that during the third week silence will be observed.

2008 Private Retreats
May 5 – 9 12 – 16 19 – 23 (Silent)

September 8 – 12 15 – 19 22 – 26 (Silent)

Limited to 20 participants. Stay one, two, or three weeks.
Donation Basis. Reservations Required

Arrive Saturday or Sunday. Private Guest Rooms Provided
Prepare Your Own Vegetarian Meals

- One Hour Meditation 6 a.m. – 7 a.m.
- Class and discussion 7 a.m. – 8 a.m.
- Kriya meditation instruction and initiation for new applicants Tuesday mornings.
- Two hours of light work service daily (optional).
- Meditation 2:00 p.m. – 3:00 p.m.
- Free time for rest, private study, and reflection.

Center For Spiritual Awareness
P.O. Box 7 Lakemont, Georgia 30552

Tel: 706-782-4723 weekdays 8 a.m. – 3 p.m.
Fax: 706-782-4560 e-mail: csainc@csa-davis.org
Internet Web Site: www.csa-davis.org

Schedules for our regular retreats open to everyone are published in Truth Journal and our newsletter.